Maori-English Tutor

AND

Vade Mecum

BY

HENRY M. STOWELL (Hare Hongi)

CHRISTCHURCH WELLINGTON & DUNEDIN, N.Z.;
MELBOURNE AND LONDON.
WHITCOMBE AND TOMBS LIMITED

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AUTHOR'S PREFACE.

As there are already available several hand-books on the Māori language, including grammars and vocabularies, it may seem surprising to some that another should now be added to the list. It cannot however be denied by scholars, that the efforts of previous writers are not altogether adequate to the scientific study of the subject. This remark is not intended to depreciate the merits of other works, but is assigned as a reason for the present production. The mischievous effect due to the exclusion from the Māori alphabet of *wh,* has now been rectified. Its omission in the past has been entirely due to a capricious estimate of the sounds of Māori. The evils resulting therefrom are abundantly evident in the mutilated forms of such place-names as Whanganui, Whangaehu, Whakatū, Whakatipu, and many others. The same capricious estimate has induced more than one writer to declare that: "*A* has a slender sound as in cab,—*kapiti,*—and a broad sound as in tall,—*mama.*" Neither of these sounds being proper to Māori, both examples are wrong and their teaching pernicious.

To the writer who urges that the tense of Māori is unsatisfactory, the mode of comparison freaky, and the want of a verb substantive very marked, this work gives a complete answer.

The classification of the pronoun into singular and plural, as hitherto obtaining, has been set aside; and the more regular form of singular, dual and triplial

substituted in accordance with the requirements of the tongue.

The aim of the Author has been to present a succession of genuine examples of Māori, beginning with the simplest expressions and passing along by gradual stages to the most complex; to show the real simplicity of the tongue, its scope, and at the same time its purity; which can be better illustrated by one example than by many words.

In English we would say:—Having mused awhile with the object of stirring up the fountain of speech, the speaker rises, and with his honeyed tongue and well modulated voice begins an oration. Then is heard the expressive whisper, the full tones of animated vigour, and those more tender and pathetic, the apt quotation, pointed illustration and old-time proverb. From the nature of his discourse it would almost seem that he had conversed with the gods of the sky, and that they had revealed to him the original plan of the creation of the world, and its evolution from darkness to light, when the history of man begins. The rapt attention of the listeners gives silent testimony to their appreciation of his eloquence.

Here, it will be observed, the noun "speech" is not repeated in the subsequent clauses, but is represented by various substitutes—the English language being so largely made up from borrowed sources.

In Māori we would say:—*Kua rapupuku ra ngā mahara o te Kai-kōrero ki a kō, ā, kua tū ake. Tuku tonu mai ai ko tā te arero pārekareka, ō te reo māeneene, paparōnaki, ā, kua timata rawa taana whai-kōrero. Ka rangona i konei te mahi a te kōrero-kōmuhumuhu, a te kōrero-wahanui, a te kōrero-whakamihi. Whakahuahua*

noa ki tā tērā kupu-whakarite, ko tōona aronga o te hanga nei o te kupu-kōrero, o te kōrero-whakatau-ā-ki ō mua mai. Anō i nā te āhuatanga o taana tātai-kōrero kua kōrerorero-tahi tonu rātou ko ngā atua o te rangi, ā, i kauwhautia tonutia mai ē ēnā ki ā ia te ritenga o te ōroko-whaihangangatanga o te Ao-tūroa nei, ara, te kō-toi-nuku, te kō-toi-rangi, mai anō o te kūnengatanga mai i te hīnapōuritanga tāe noa ki te Ao-mārama nei, ā, timata iho ki konā te kōrero mō te hanga nei mō te tangata. Ata whakarongo mārire ai te taringa tangata, ko tāau tohu ē te kōrero-wahakore, te whakamate atu ki tēnā hanga ki te tino-kōrero, me ka rangona atu.

Here, it will be observed, the noun is repeated in all of the subsequent clauses or phrases relating to the particular idea; which, while exhibiting the structural simplicity of the tongue, demonstrates its purity. Here you have no borrowing from fortuitous sources, but a tongue at once comprehensive, ample in all required processes, and proudly self-reliant.

No special reference is made to sub-dialectic variation. Throughout the length and breadth of New Zealand the differences are so very slight, never of the least difficulty to the ordinary native, that they may by courtesy alone be referred to as sub-dialects. A few examples may be shown of the most noticeable:—

Māo, rāo, tāo; for, *māua, rāua, tāua.*

Whēnei, for *pēnei. Tēneki,* for *tēnei. Tipuna* for *tupuna.*

Mātau for *mātou. Tātau* for *tātou. Rātau* for *rātou.*

Hai for *hei. Kai* for *kei. Hoi* for *hei. Taina* for *teina.*

Māhau and *mōhou* for *māau* and *mōou*. *Awau* for *ahau*.

Kiahore, kāore and *kūkore*, for *kāhore, ēkore* and *kua kore*.

The South Island natives consistently substitute a *k* for *ng*, as *raki*, for *rangi*; *takata* for *tangata*, etc.: whilst those of the Bay of Plenty use *n* for *ng*, as: *tanata*, for *tangata, hana* for *hanga*, etc. There are very feeble indications of pronouncing *whenua* as *fenua*; and also the substitution of a peculiar click for the letter *h*, as *a'i* for *ahi*. However trivial, those are the most pronounced forms of difference and cannot be classed as dialects.

For dialects of the Maori tongue we must pass to the consideration of the speech in use at the different island-centres of Polynesia. These occur within a triangle running from New Zealand and the Chatham Islands in a straight line to Easter Island, thence in a straight line to the Sandwich Islands, thence straight back to New Zealand. In this triangle we find the Chatham Island dialect, the Tongan dialect, the Niuean dialect, the Rarotongan dialect, the Samoan, Tahitian, Marquesan, Mangarevan, Easter Island (nearly pure Māori), and Hawaikian.

The islanders in the above-defined region all speak a dialect of Māori, and an examination will demonstrate (with the leave of etymologists) that the Māori is the most pure, the least affected by corruption or phonetic decay.

It is hoped that the present work will be found to facilitate the appreciation of this view. By adopting Māori as a standard and by discussing those of proved philological affinity as so many dialects, much sound

progress may be made along the lines of enquiry as to the original forms of speech.

For the rest, whatever shortcomings may be found either in the matter or manner of the present work, it has at least the distinct merit of teaching what it is proper to learn. Nothing is herein laid down which will require to be unlearned. If a thorough grounding in the sounds, elements, and principles of a tongue can be gained without the assistance of an oral teacher, those of Māori should be acquired by a proper and painstaking study of what is here presented.

The work contains, in a very large degree, the knowledge proceeding from life-long and assiduous study under the most favourable conditions. It is the result of three years close labour, and it is now placed before an indulgent public with all the confidence to which the genuineness of its mission may entitle it.

HENRY M. STOWELL,
(Hare Hongi),
Wellington, New Zealand, 1911.

ERRATA.

Page 8—Fourth line from bottom, for *Kai pai ai a Ia* read *Kia pai ai a Ia.*

Page 89—Fifth line from bottom, for *Whakamākia* read "Not used."

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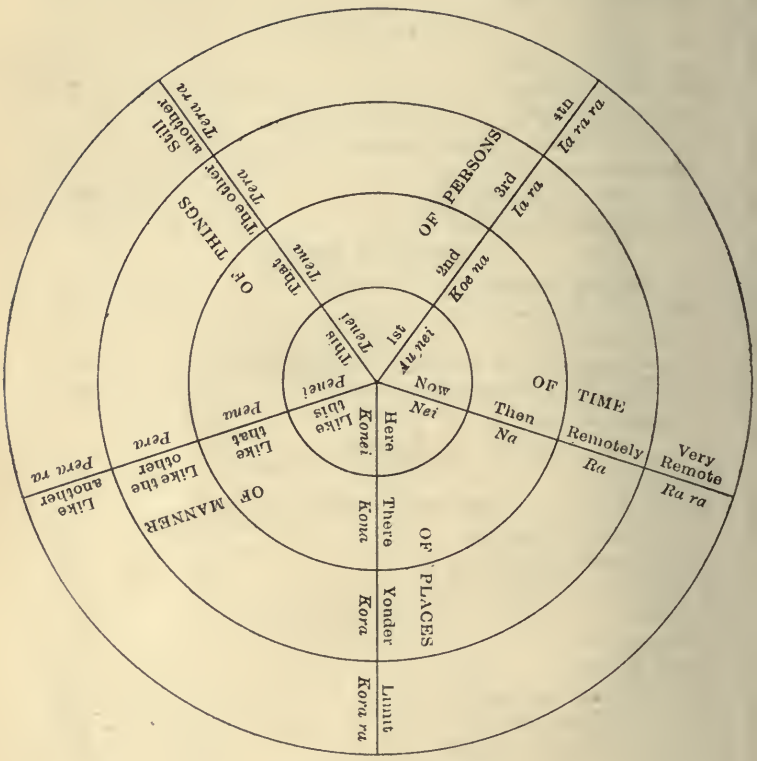

DIAGRAM

Illustrating a fundamental principle of Maori.

BY THE AUTHOR.

ALPHABETICAL TABLES.

The first principles or elements of pronunciation are *letters*. The letters and signs of the Maori language are in number fifteen, consisting of five vowels, eight consonants, the compound *ng* which bears the guttural-nasal sound of the word *ring*, and the voiceless compound *wh* which is merely breath instead of voice. Each letter is a word in itself, in Maori neither consonants nor compounds are used without an attendant vowel, and no word ends with a consonant. The most convenient arrangement of the alphabet is that in which the vowels precede the consonants. In the Tables following the student will observe that there is a long and a short sound attached to each vowel; and the proper study and practice of these sounds is of the utmost importance.

TABLE A., as in After and Arise; or, as English Papa and Mama.

Letter.	Long sound.	Ex.	Short sound.	Ex.	Numbers.
A	After	*A*, and	Arise	*A*, prefix to proper names	*Kā-tahi*, that makes one
E	Erin	*E*, sign of vocative O	Epsom	*Ete*, to press forw'd	*Kā-rua*, that makes two
I	Marine	*I*, a sign of past tense	It	*Iti*, little	*Kā-toru*, that makes three
O	Oasis	*O*, of	Obey	*Oti*, finish	*Kā-whā* that makes four
U	Ruth	*U*, firm, secure	Put	*Puta*, an opening	*Kā-rima*, that makes five
Ha	Hark	*Ha*, breath	Harangue	*Ha*, the idea!	*Kā-ono*, that makes six
Ka	(Kars) (Turk)	*Ka*, that is, then	Katoomba	*Kata*, to laugh	*Kā-whitu*, that makes seven
Ma	Martyr	*Ma*, for	Majority	*Mai*, hitherward	*Kā-waru*, that makes eight
Na	Narcotic	*Na*, belonging to	Natal (Col.)	*Na*, that one	*Kā-iwa*, that makes nine
Pa	Path	*Pa*, to touch	Pacific	*Pai*, good	*Ka-tekau*, that makes ten
Ra	Rather	*Ra*, the sun	Ravine	*ra*, yonder	*Ka-tekau-mā-tahi*, that makes ten and one
Ta	Tarnish	*Ta*, to print	Tadorna	*Tata*, near	*Ka-tekau-mā-rua*, that makes ten and two
Wa	Waag (Hung.)	*Wa*, time, space	Wapping	*Wai*, water	*Ka-tekau-mā-toru*, that makes ten and three
Nga	Ring after	*Nga*, (pl. of def. art.)	Sing arise	*Ngaro*, lost	*Ka-tekau-mā-whā*, that makes ten and four
Wha	Wh'y	*Wha*, four	Wh'ite	*Whai*, to follow	*Ka-tekau-mā-rima*, making ten and five

Ka, as a numeral prefix answers the question: How many does that make?

TABLE E.

The student is enjoined to persevere in acquiring an accurate knowledge of the vowel sounds in order to ensure facility in their use and a correct pronunciation. No real progress can be made in the study of a language until the ear is taught to measure and determine the value of certain given sounds. The true sounds of the vowels in this tongue are subject to no change, and their relative duration is absolutely fixed. Care must be taken to avoid giving to the letter *e* the diphthongal termination of the English *a*. There are no silent letters in Maori, and the *h* is always aspirated.

TABLE E, as in Erin, Epsom.

Letter.	Long sound.	Ex.	Short sound.	Ex.	Numbers.
A	Ah	*A*, to drive off	Arise	*Ara*, to arise	*He-tahi*, it is one
E	Erin	*E*, sign of future tense	Etch	*Epa*, to pelt, throw	*E-rua*, there are two
I	Marine	*Inoi*, to entreat	In	*Ina*, certainly	*E-toru*, there are three
O	Oasis	*O ona*, (pl, of *toona*) his	Oat	*Ora*, life	*E-whā*, there are four
U	Ruth	*U*, teat	Put	*Uta*, ashore	*E-rima*, there are five
He	Heroic	*He*, wrong	Hem	*He*, indef. article	*E-ono*, there are six
Ke	Ker. (Aust.)	*Ke*, different	Kent	*Kei*, at	*E-whitu*, there are seven
Me	Merrily	*Me*, must	Met	*Mei*, if	*E-waru*, there are eight
Ne	Ne'er	*Ne*, is it so?	Net	*Nei*, here, this	*E-iwa*, there are nine
Pe	Pear	*Pea*, perhaps	Pet	*Pei*, to push	*He-tekau*, there are ten
Re	Reign	*Rerere*, to fly about	Rent	*Rere*, to fly	*He tekau-mā-tahi*, there are ten and one
Te	Tear (rip)	*Tenei*, this	Tent	*Te* (def. art.) the	*He tekau-mā-rua*, there are ten and two
We	Wear	*Weta*, N.Z. tree cricket	Wet	*Wera*, hot	*He tekau-mā-toru*, there are ten and three
Nge	Sang‿Erin	*Nge*, noise, uproar	Sang‿etch	*Ngenge*, fatigue	*He tekau-mā-whā*, there are ten and four
Whe	Where	*Whewhe*, abscess, boil	When	*Whero*, coloured	*He tekau-mā-rima*, there are ten and five.

E, as a numeral prefix answers the question: How many are there?

TABLE I.

The student is advised to practise these exercises regularly and aloud. Indeed, in order to acquire the sounds perfectly it is absolutely necessary to compare them carefully with those of the English and foreign equivalents set out here, until there is no perceptible variation of sound. Accustom the mouth to pronounce the key-word until the vowel can be sounded alone with fulness, clearness, and precision. The full tones of Maori are gained by the more opened mouth and throat, the greater use of breath, and the free play of the tongue and lower jaw.

TABLE I., as in Marine and Irritate.

Letter.	Long sound.	Ex.	Short sound.	Ex.	Numbers.
A	Ah	*Ae*, yes	Arose	*Aroaro*, front	*Kia-tahi*, let there be one
E	Erin	*Era*, the others	Empty	*Eke*, to mount, embark	*Kia-rua*, let there be two
I	Marine	*I*, sour	Irritate	*Iri*, to hang, suspend	*Kia-toru*, let there be three
O	Oasis	*Oru*, boggy	Only	*Ono*, six	*Kia-whā*, let there be four
U	Truth	*U*, to land ashore	Pull	*Puru*, to pad	*Kia-rima*, let there be five
Hi	Hie'lander	*Hi*, to fish	Hint	*Hinu*, fat, grease	*Kia-ono*, let there be six
Ki	Kiel (Ger.)	*Ki*, saying	Kit	*Kite*, to see	*Kia-whitu*, let there be seven
Mi	Mien	*Miharo*, surprise	Mitigate	*Miti*, to lick	*Kia-waru*, let there be eight
Ni	Niece	*Nikau*, N.Z. Palm	Nick	*Niko*, to fix	*Kia-iwa*, let there be nine
Pi	Piece	*Pi*, young of birds	Pit	*Pito*, navel, end	*Kia-tekau*, let there be ten
Ri	Rieve (naut.)	*Kiwai*, potato	Rip	*Ripo*, to ripple	*Kia-tekau-mā-tahi*, let there be ten and one
Ti	Tier	*Ti*, N.Z. Cabbage tree	Tin	*Tino*, superlative	*Kia-tekau-mā-rua*, let there be ten and two
Wi	Wield	*Wiwi*, common rush	Win	*Wini*, to shudder	*Kia-tekau-mā-toru*, let there be ten and three
Ngi	Sang‿bach	*Ngi*, shrivelled	Rang‿it	*Ngiha*, to spark	*Kia-tekau-mā-wha*, let there be ten and four
Whi	As wheel	*Whitiki*, girdle, belt	Whit-Sunday	*Whitu*, seven	*Kia-tekau-mā-rima*, let there be ten and five

As a numeral prefix, *Kia* answers the question: How many are there to be?

TABLE O.

In this exercise the student is enjoined to be careful not to mingle. as in the English, the *u* sound with the letter *o*. If the mouth and tongue be kept perfectly still during the continuance of the sound, there will be no perceptible corruption. In regard to the long-sounding vowels it is to be observed that the English equivalents should receive the longest sounds which they are capable of sustaining, compatible with good speech, thus ensuring to the Maori letters their full complement of sound. It will be found during the course of these exercises that this long sound is really the accent, and as its average occurrence is once only in an average sentence, it may be overlined thus——.

TABLE O, as in Oasis: Obey.

Letter.	Long sound.	Ex.	Short sound.	Ex.	Numbers.
A	Ark	*Amai,* sea-swell	Account	*Akaaka,* a vine	*Ko te tahi,* 'tis the one
E	Erin	*E-hea,* which ones? (pl.)	Enter	*Ene,* to cajole	*Ko te rua,* are the two
I	Marine	*I a na,* that is it	In	*Inu,* to drink	*Ko te toru,* are the three
O	Oasis	*O oku* (pl.) mine	Oar	*Onepu,* sand	*Ko te whā,* are the four
U	Gruel	*Unga,* landing	Pull	*Pura,* mote in eye	*Ko te rima,* are the five
Ho	Hosanna	*Ho,* to pout	Hoar	*Hoa,* companion	*Ko te ono,* are the six
Ko	Koran	*Ko,* verb, to be	Koh (Per.)	*Koi,* sharp edge	*Ko te whitu,* are the seven
Mo	Moet	*Mo,* for	Mote	*Moe,* sleep	*Ko te waru,* are the eight
No	November	*No,* from	Note	*Noa,* nothing	*Ko te iwa,* are the nine
Po	Poetic	*Po,* night	Pope	*Popo,* decay, dry-rot	*Ko te tekau,* are the ten
Ro	Romantic	*Ro,* jackstraw	Rope	*Roa,* long	*Ko te tekau-mā-tahi,* are the ten and one
To	Tore	*To,* to haul	Toast	*Tope,* to hew down	*Ko te tekau-mā-rua,* are the ten and two
Wo	(Not used)				*Ko te tekau-mā-toru,* are the ten and three
Ngo	Ring$_{o}$o'er	*Ngoiro,* conger eel	Sing$_{o}$obey	*Ngote,* to suck	*Ko te tekau-mā-wha,* are the ten and four
Who	(Not used)				*Ko te tekau-mā-rima,* are the ten and five.

Ko speaks of persons, and as a numeral prefix *Ko* answers the question as to how many times a person has been to a certain place, done a certain thing, etc.

TABLE U.

With this Table the student will have exhausted in a very thorough manner the whole of the elementary sounds of the Maori tongue, for no others remain. Assuming that their practice and study has been diligently pursued, he should now be fairly well equipped with the means for proceeding to more ambitious work. These exercises, however, should not be entirely set aside, but should constantly be referred to in all future efforts as the unerring guide to the cultivation of the ear, and the acquirement and maintenance of that important essential,—a correct pronunciation. As to consonantal sounds no direction is necessary, for these are entirely regulated by the attendant vowels. Pronounce the vowels correctly and the consonants will take good care of themselves.

TABLE U, as in Ruth: Put.

Letter.	Long sound.	Ex.	Short sound.	Ex.	Ordinals.
A	Arm	*Apōpō*, to-morrow	Amuse	*Amo*, to shoulder	*Tua-tahi*, once, firstly
E	Erin	*E hara*, not it	Empty	*Emi*, to assemble	*Tua-rua*, twice, secondly
I	Marine	*I a nei*, this is it	If	*Iwi*, bone, race	*Tua-toru*, thrice, thirdly
O	Oasis	*O-whanga*, nest	Oar	*Oka*, to pierce	*Tua-whā*, fourthly
U	Ruth	*Uira*, lightning	Push	*Puhi*, to blow	*Tua-rima*, fifthly
Hu	as Who	*Hu*, suppressed boom	Huy (Belg)	*Hui*, gather together	*Tua-ono*, sixthly
Ku	Kuma (Circ.)	*Kuene*, to urge	Kur (Turk)	*Kua*, sign of perfect tense	*Tua-whitu*, seventhly
Mu	Muy (Spain)	*Muanga*, predecessor	Mush (Trk)	*Mutu*, to cease	*Tua-waru*, eighthly
Nu	Nube (Spn.)	*Numinga*, vanishing	Nura (Ttn.)	*Nui*, great	*Tua-iwa*, ninthly
Pu	as Pooh	*Pu*, exactness	Put	*Putaputa*, having holes	*Tua-tekau*, tenthly
Ru	Rue	*Ru*, earthquake	Rook	*Rua*, pit, hole	*Tua-rua-tekau*, twentieth
Tu	as Tooth	*Tu*, to stand	Took	*Tui*, lace, sew	*Tua-toru-tekau*, thirtieth
Wu	(Not used)				*Tua-whā-tekau*, fortieth
Ngu	Sing ooze	*Ngu*, a squid		*Ngutu*, lip, rim	*Tua-rima-tekau*, fiftieth
Whu	(not used)				

As a numerical prefix *Tua* answers the question as to the order in which a thing stands.

ON DIPHTHONGS.

As it is imperative to give to each vowel, no matter what its position in a word may be, its one true measure of sound, there are no diphthongs or digraphs in this tongue. A few examples are here given of those vowel-combinations which are sometimes wrongly regarded as diphthongs.

AE.

This combination is correctly sounded in speaking the English *Ah else*. Each of these letters receives the long sound in every case in which the two appear together in the above order.

AI.

The long sound is fully heard in the English word *eye*, also in *ay* of the sailors: Ay, ay, Sir. The short sound is heard in *igh* of such words as *right, might*, etc.

AO.

The long sound is heard in the English *Ah oasis*. When occurring in the order here given the short sound never applies.

AU.

The long sound is heard in the English word *rowdy*, the short sound in the English word *out*.

EI.

The long sound is heard in such words as *neigh, reign*, and the short sound in the word *eight*.

OU.

The long sound is distinctly heard in the English word *foe*.

Such words as the following are compound:—

Mata-āra, wakeful.
Hāere-ere, to ramble about
Unu-unu, to undo, untie.
Ako-ako, to instruct.
Iri-iri, to christen.
Oma-oma, to run to and fro.
Utu-utu, to dip up water.
Ihi-ihi, to twitch (as nerves).

Chapter II.

ON *WHAKA.*

Whaka is a word of two syllables and one of the most important in the language. In many instances it corresponds to the English prefix *be-*, thus:—before, *whakamua*: behind, *whakamuri*; besmudge, *whakapoke*, etc. *Whaka*, which always has the *short* vowel-sounds, is a causative prefix, causatives being formed by prefixing it to verbs, adjectives, and nouns, thus:—

Tika, straight, correct, *whakatika*, to straighten, to correct.

Hoki, return; *whakahoki*, to send back.

Kata, laugh; *whakakata*, to cause laughter.

Taka, fall; *whakataka*, to cause to fall.

Pai, good; *whakapai*, to make good.

Tangata, man; *whakatangata*, to make a man of, to act as a man.

ON *KIA—AI.*

These are particles of very extensive use, *kia* being used to denote a wish or proposition:—

Kia *atawhai ki tōu tamaiti*, be kind to thy child.

Ko taaku hiahia tēnei, **kia** *whakaākona koe*; my desire is this, that you be taught.

Kia *haere tāua ki te one*? Shall you-and-I go to the sands?

Kia is a sign of the jussive tense let-it-be:—

Kia *mārama*, let it be light.

Ki a has the meaning of unto:—

Hāere mai **ki ā** *au*, come hither unto me.

Hāere atu **ki ā** *ia*, go thither unto him.

Including as it does the negative prefix un- **ki a** is largely infinitive:—

Taihoa ē hoe, **ki a** *tāe mai ērā,* defer the paddling **until** the others arrive.

Ki a *kite rā anō au i ā ia,* **until** I actually see him.

Ai (verb auxiliary), may, possible to be, contingent:—

Ko wai i hua **ai**, *ko wai i tohu* **ai**? Who would deem it possible, who prepare for such a contingency?

Mā tēnā anake ka whakaāe **ai** *au,* upon that (understanding) alone will I consent.

He wehi nōona i oma atu **ai**, it was probably fear which caused him to run off.

Na tōona mate i kore **ai** *a ia ē kai,* it is probably his illness which causes him to abstain from food.

He papai nō ngā kai i reka **ai**, it is probably due to its excellence, that the food is so relished.

He kōakōanga ngākau i kata **ai** *a ia,* it is probably a rejoicing heart which causes him to laugh.

Ai, then, propounds a cause or advances a reason. *Ai* is perhaps an abbreviation of *Ahei*:—

E ahei, it is possible: *e kore e* **ahei**, it is impossible.

When associated in a sentence the words *Kia—ai* convey the meaning: in order to effect the desired object:—

Omakia, **kia** *pahure* **ai** *tātou*; run, in order that we may escape.

Hohorotia, **kia** *wawe* **ai** *tātou te tāe*; hasten, in order that we may the sooner arrive.

Kai *pai ai a Ia*; in order that he may approve.

Utaina he wahie, **kia** *kā tonu* **ai** *te ahi*; put on some firewood, so that the fire may continue to burn.

Me Hahāe te whiu o te patu, **kia** *mate* **ai** *tō tangata:*

you must use the weapon with a drawing stroke, in order that you may kill your man.

Kia *tāea ai te hāpai*; in order to make the lifting practicable.

ON *PU*.

Pu connotes the essence or core of a thing, and is used to denote exactitude:—

Rite **pu**, precisely similar: *Tika* **pu**, absolutely straight or correct.

Hei **pu**
Poka **pu** } straight, or directly towards.

Wāenga **pu**, the exact centre.

Ko te waka **pu** *tenei*, this is the actual canoe.

Ko ia **pu** *tēnā*, that is it undoubtedly.

Ka mamāe **pu** *koe i a Au*, I shall most assuredly hurt you.

Erangi **pu** *a Ia i a koe*, of you two he is certainly the best-informed, cleverest or strongest (as the case may be).

ON *TONU*.

Tonu connotes precision, intensity, continuancy:—

Ko ia **tonu**, certainly, exactly so, the very person or thing.

Ko taana mahi **tonu** *tēnā*, that is his constant occupation.

He karanga **tonu** *tā tēnā*, that one is continually calling.

He tangi **tonu** *tā tēnei*, this one is incessantly crying.

He pai **tonu** *tāau ki ā Ahau*, thou art ever good unto me.

Kāati **tonu** *tō kōrero*, cease thy speaking instantly.

E kore **tonu** *Au e whakaāe,* I positively will not consent.

Mārō **tonu,** perfectly rigid.

ON *RAWA, WHAKAHARAHARA,* AND *TINO.*

These terms are largely used in expressing degrees of size, quality, quantity, intensity, etc.:—

Rawa, very.

Whakaharahara, unusually, exceedingly, excessively.

Tino, intensely, superlatively.

Pai **rawa,** very good. *Tika* **rawa,** very just.

Pai **whakaharahara,** exceedingly good.

Tino *pai,* most superior.

He waka pai **rawa** *tēnei,* this is a very good canoe.

He waka pai **whakaharahara** *tēnā,* that is an exceedingly good canoe.

Ko tāau anō i a te waka **tino** *pai,* but yours is the most superior canoe.

Ko te rākau nui **rawa** *nei tēnei,* this then is the very large tree.

Ko te rākau nui **whakaharahara** *na tēnā,* that then is the exceedingly large tree.

Ko te rākau **tino** *nui ra tērā,* yonder then is the largest of large trees.

ON *KE.*

Kē connotes variation, difference, contrariety:—

He tangata **kē** *tēnei,* this is quite a different person.

He mea **kē** *tēnā,* that is quite another matter.

Pai **kē,** better. *Kino* **kē,** worse.

Poto **kē,** shorter. *Roa* **kē,** longer.

Pai **kē** *tēnei i tēna,* this is much better than that.

Nui **kē** *tēnā i tērā,* that is much larger than the other.
Mohio **kē** *a Ia i ā Au,* he knows much more than I do.
E ha **kē** *tēnā,* that is not it.
Kē sets apart, *tū* **kē**, *tū* **kē**; and separates, *taka* **kē**.
Kē refers to a point of time already past:—
Kua oti **kē**, previously finished.
Kua riro **kē**, had already gone.
It also refers to the future, *a* **kē** *nei,* and "Onward for ever" would be expressed by "*A* **kē**, *A* **kē**, *A* **kē** *tonu atu.*"

ON *ME.*

At the head of a sentence *mē* is used as an imperative and has the sense of the word must:—

Mē *mahi koe,* you must work. **Mē** *hāere koe,* you must go.
Mē *tatari koe,* you must wait. **Mē** *kōrero koe,* you must speak.
It is also a copulative conjunction, as: *Te waka* **mē** *ngā hoe,* the canoe **and** the paddles.

ON *E.*

E Tai, E; hāere mai ki āhau, O Tai, do come unto me. In that brief sentence we have the aggregated functions of the term *E,* which are:—

1. The sign of the vocative case, *O.*
2. The sign of the future indicative.
3. The verb auxiliary, *to do*; imp., *did,* past part., *done*; pres., *doing.*

We may here consider it under this latter head:—
Mē pēnā **E** *Au,* I must do so.
Mē pēnā **E** *koe,* you must do so.
Mē pēnā **E** *Ia,* he must do so.

I pēnātia **E** *Au,* I did it so.

I pēnātia **E** *koe,* you did it so.

Te pēnātanga **E** *ahau,* my doing so, my having done so.

Te pēnātanga **E** *koe,* your doing so, your having done so.

E *pēnā ana Au,* I am doing so.

Negatively:—

Kaua **E** *pēnā,* do not so.

E *kore Au* **E** *pēnā,* I shall not do so.

For other examples in *E*, see *E—ANA.*

ON *TU.*

Tū connotes anything strange, singular, peculiar, extraordinary:—

Tēnei **tū** *tangata,* this extraordinary man.

Tēnā **tū** *tikanga,* that peculiar method, rule, or style.

ON *KAUA—KEI.*

These terms are frequently associated in a sentence and belong to the dehortative-imperative class, conveying the sense of *do not—lest*:—

Kaua *ē piki rākau,* **kei** *taka iho koe,* do not climb trees, lest you fall down.

Kaua *koe ē tahu ahi,* **kei** *wera te whare,* do not you light a fire, lest the house burn.

Kaua *ē tohe,* **kei** *raru ko koe,* do not persist, lest you yourself suffer.

ON *KAI.*

Kai is a term used as a prefix, to indicate the agent:—

Kai-*Tā,* practitioner. **Kai**-*torotoro,* scout.

Kai-*whakaāko,* one who teaches. **Kai**-*īnoi,* one who entreats.

Kai-*pupuru,* one who holds. **Kai**-*tuku,* one who liberates.

Kai-*whakawā,* a judge. **Kai**-*whakaora,* a preserver (of life).

Kai-*tīaki,* a caretaker, guardian. **Kai**-*titiro,* an inspector.

ON *ANO* AND *HOKI.*

These terms have reference to *some other* person, place, or matter, as:—Yet again: once more still: still another: too: again, also:—

Ko koe **ano hoki** *tētahi i reira,* you, too, were also there.

Ko koe **ano** *tētahi,* still, you were one (of them).

Ko koe **hoki** *tētahi,* you were also one (of them).

A ē noho mai nei **ano** *a Ia,* and he still dwells there.

Kāhore **ano** *Au nei i parangia,* I have not yet slumbered.

Kōrerotia mai **ano** *ē koe,* you relate it once again.

He tangata **ano** *ā aku i kite ai,* I saw some people too.

He tangata **ano** *tēnei,* this is yet another individual.

E tika ana **ano** *tēnā,* that is yet another correct (view).

Māana ake **ano,** for himself and none other.

Māaku **ano** *tāaku,* mine is for myself (and none other).

Māana atu **ano,** for himself absolutely and for no other.

Kāhore **ano** *Au i rongo noa,* I have not yet heard.

ON *A.*

A speaks of the manner, means, process:—

Mahi-**ā**-*ringa,* by means of hand, handicraft.

Hāere-**ā**-*wāewāe,* proceed by means of feet, walk.

Kite-**ā**-*kanohi,* by means of the eye, actual observation.

Whakaāro-**ā**-*tangato,* thoughts altogether human.

Kōrero-ā-ngutu, spoken by lip.

Mahi-ā-rangatira, act as a nobleman.

Tū-ā-rangatira, appearance, manners, speech, of a nobleman.

Tū-ā-rangi, of heavenly form. *Tu-ā-ware,* of base form.

Toro-ā-waka, visit by means of a canoe.

Toro-ā-nuku. Toro-ā-rangi.

ON *KOA.*

Koa implies entreaty:—

Hōatu **koa** *ki ā Ia,* give it to him, do.

Tukua atu **koa** *ahau ki uta,* do suffer me to get ashore.

Tēnā **koa,** *kia kite ahau,* do permit me to see it.

Kimihia mai **koa** *taaku tamaiti,* do search for my child (I implore you).

Ki ā Au **koa** *tō waka,* grant me (the use of) thy canoe, do.

E hara **koa** *i tēnei,* this is not it, surely (if I may be allowed to express an opinion).

ON THE PREPOSITIONS.

RUNGA, up, upon, the top:—

Ki runga ki te puke, up on to the hill.

Ko runga ko te puke, to be upon the hill.

Kei runga kei te puke, is upon the hill.

Hei runga hei te puke, for to be upon the hill.

I runga i te puke, was upon the hill.

Tō runga ō te puke, that of the hill-top.

O runga ō te puke, those of the hill-top.

Nō runga nō te puke, from upon the hill.

Mō runga mō te puke, for upon the hill.

Ko runga o te puke, the top of the hill is.

A runga o te puke, the top of the hill.
Mā runga mā te puke, go, pass along over the hill.

RARO, beneath, the bottom, down :—
Ki raro ki te rākau, to the bottom of the tree.
Ko raro ko te rākau, to be below the tree.
Kei raro kei te rākau, is beneath the tree.
Hei raro hei te rākau, for beneath the tree.
I raro i te rākau, was under the tree.
Tō raro ō te rākau, that of the bottom of the tree.
O raro ō te rākau, those of the bottom of the tree.
Nō raro nō te rākau, from beneath the tree.
Mō raro mō te rākau, for beneath the tree.
Ko raro o te rākau, the bottom of the tree is.
A raro ō te rākau, the bottom of the tree.
Mā raro mā te rākau, go (pass along) under the tree.

ROTO, in, into, within :—
Ki roto ki te Whare, into the house.
Ko roto ko te Whare, to be within the house.
Kei roto kei te Whare, is within the house.
Hei roto hei te Whare, for within the house.
I roto i te Whare, was within the house.
Tō roto ō te Whare, that of within the house.
O roto ō te Whare, those of within the house.
Nō roto nō te Whare, from within the house.
Mō roto mō te Whare, for within the house.
Kō roto ō te Whare, the inside of the house is.
A roto ō te Whare, the inside of the house.
Mā roto mā te Whare, go (pass along) through the house.

WAHO, out, outside, without :—
Ki waho ki te Marāē, out to the courtyard.
Ko waho ko te Marāē, to be outside on the courtyard.

Kei waho kei te Marāē, is out at the courtyard.
Hei waho hei te Marāē, for to be out at the courtyard.
I waho i te Marāē, was out at the courtyard.
Tō waho ō te Marāē, that of out at the courtyard.
O waho ō te Marāē, those of out at the courtyard.
Nō waho nō te Marāē, from out of the courtyard.
Mō waho mō te Marāē, for out at the courtyard.
Kō waho ō te Marāē, outside the courtyard is.
A waho o te Marāē, outside the courtyard.
Mā waho mā te Marāē, pass along out by way of the courtyard.

Chapter III.

ON DIRECTION AND DIRECTIVE PARTICLES.

(*Hāere* is a verb of motion, meaning to proceed.)

Runga, up, South.
Hāere mai, come hither.
Mai, hitherward.
Nau mai-
Ahu mai-
Anga mai-
Whanomai- } come towards, approach.
Koke mai, stride hither.
Hāere mai ki ā ahau, come unto me.
Neke mai, move hither.
Hō-mai, give hither.
Tahuri mai, turn hither.
Mauria mai, bring hither.
Akiria mai-
Epaina mai-
Opehia mai } cast hither.
Tīkina mai, come fetch.
Karanga mai, call (us) to you.
Hoki mai, return hither.
Heke mai, descend hither.
Kake mai, ascend hither.
Kau mai, wade hither.
Tomo mai, enter hither.
Kō mai-
Tahaki mai-
Tua mai } near side.
Tā-wāahi- mai, this side (river).
Kō kē nōa mai, much nearer
Whiti mai, cross hither.

Raro, down, North.
Hāere atu, go hence.
Atu, thitherward.
Nau atu-
Ahu atu-
Anga atu-
Whano atu- } go towards, approach.
Koke atu, stride hence.
Hāere atu ki ā ia, go unto him.
Neke atu, move hence.
Hō-atu, give hence.
Tahuri atu, turn hence.
Mauria atu, convey hence.
Akiria atu-
Epaina atu-
Opehia atu- } cast hence.
Tīkina atu, go fetch.
Karanga atu, call (them) to us.
Hoki atu, return hence.
Heke atu, descend hence.
Kake atu, ascend hence.
Kau atu, wade hence.
Tomo atu, enter hence.
Kō atu-
Tahaki atu-
Tua atu- } far side.
Tā-wāahi atu, the other side (river).
Kō kē nōa atu, much farther
Whiti atu, cross hence.

Tāē mai, arrive hither.
Poka pū mai } come direct
Heipū mai- } hither.
Poka tata mai-
Whakangau mai, impel hither.
Tīkei mai, step up hither.

Puta mai, appear hither.
Anganui mai. } to face
Aronui mai- } hither.
Hāngai mai- } hither.
Taurite mai- } hither.
Hohoro mai, hasten hither.
Kōkiri mai, dash hither.
Mōiri mai, hanging towards (us).
Ake, upwards.
Hāere ake- } come
Ahu ake- } upwards.
Neke ake, move upwards.
Hoki ake, return upwards.

Piki ake, mount, climb up.
Kake ake, ascend.
Tū ake, stand up.
Totoro ake, reach upward.
Pēhia ake, press upward.
Whāia ake, follow upwards.

Ringihia ake, pour upward.

Tīkina ake, fetch upward.
Opehia ake, cast upward.
Tōia ake, haul upward (canoe).
Kūmea ake, pull upward (rope).
Tirohia ake, seek upward.
Ahua ake, incline (it) up.

Tāē atu, arrive thither.
Poka pū atu } go direct
Heipū atu } thither.
Poka tata atu } thither.
Whakangau atu, impel hence.
Hīkei atu, step down thither.
Puta atu, appear hence.
Anganui atu- } to face
Aronui atu- } hence.
Hāngai atu- } hence.
Taurite atu- } hence.
Hohoro atu, hasten hence.
Tākiri atu, dash hence.
Tāiri atu, hanging away (from us).
Iho-, downwards.
Hāere iho } come
Ahu iho- } downwards.
Neke iho, move downwards.
Hoki iho, return downwards.

Heke iho, dismount, descend
Heke iho, descend.
Tū iho, stand down.
Totoro iho, reach downward
Pēhia iho, press downward.
Whāia iho, follow downward.
Rangihia iho, empty downward.
Tīkina iho, fetch downward.
Opehia iho, cast downward.
Tōia iho, haul downward (canoe).
Kūmea iho, pull downward (rope).
Tirohia iho, seek downward.
Ahua iho, incline (it) down.

Werohia ake, thrust up (at it).

Werohia iho, thrust down (at it).

As a directive particle *whaka* has the sense of towards:

Whakarunga, upwards.

Whakararo, downwards.

Whakamua, forwards.

Whakamuri, backwards.

Whaka te ihu, towards the bow.

Whaka te kei, towards the stern.

Tahuri, capsize, as a canoe.

Hurirapa, upside down, as a cart.

Whakahurapa, to tip, as a tip-dray.

Note the sense of these directive particles in the next exercise.

ON THE MODE OF COMPARISON.

POSITIVE.	COMPARATIVE.	SUPERLATIVE.
Pai, good.	*Pai ake,* better.	*Tino pai,* best.
Kino, bad.	*Kino kē,* worse.	*Tino kino,* worst.
Iti, little.	*Iti iho,* less.	*Tino iti,* least.
Tawhiti, far.	*Tawhiti atu,* farther.	*Tino tawhiti,* farthest.
Raro, low.	*Raro iho,* lower.	*Tō raro,* lowest.
Mua, fore.	*Mua atu,* former.	*Tō mua,* foremost.
Muri, hind.	*Muri atu,* hinder.	*Tō muri,* hindmost.
Runga, high.	*Runga ake,* higher.	*Tō runga,* highest.
Poto, short.	*Poto iho,* shorter.	*Tino poto,* shortest.
Rōa, long.	*Rōa kē,* longer.	*Tino rōa,* longest.

Ahua pai kau ake, very little better.

It is quite proper to use the terms "*tino roa*" or "*tino poto,*" to express the sense of "too long" or "too short."

Under the superlative, it may be that "*Tō*" is an abbreviated form of "*Tino.*"

ON THE SENSES.

Rongo, to hear. *Whakarongo,* to listen. *Rongo hīrearea,* to hear indistinctly.

Kite, to see. *Titiro,* to look. *Kimi,* to seek. *Hure,* to search for (under something). *Mātakitaki,* to gaze,

view. *Mataāra,* to be wakeful. *Tirotiro,* to examine. *Titiro matatau,* to stare. *Whēiro,* to perceive indistinctly.

Hongi, to smell. *Whakamono,* to scent. *Whenguwhengu,* to sniff. *Ngongoro,* to snore.

Pa, to touch. *Whāwhā,* to feel.

Whakamōtau to taste. (Note,—*kahore he hā o te kai nei,* this food has no flavour.)

ON VOICE AND SPEECH.

(*Arero,* the tongue: *Reo,* the voice (also dialect); *Kōrero,* to speak. *Kō* is the verb substantive. To speak, is equivalent to "to be." *Kō-rero* is evidently composed of the verb, *Kō,* and the name for the tongue, *arero.*)

Kō, silent speech (as a prayer). *Kōrero,* to speak. *Kōpana,* to speak (as an oracle). *Kōrererorero,* to discuss. *Kī,* to state. *Kauwhau,* to recite. *Whakahua,* pronounce. *Tatau,* to count. *Whai-kōrero,* to orate. *Whakaāe,* to assent. *Whakapai,* to approve. *Whakahē,* to dissent, discount. *Whakatika,* to endorse, justify. *Whakakāhore,* to deny, reject. *Whakarite,* to compare. *Whakakino,* disparage. *Whango,* hoarse. *Korokī,* to advise. *Whakarīroi,* to distort. *Whakapau kōrero,* exhaustively discuss. *Whakapūaki,* to utter. *Whakamārama,* enlighten, explain. *Pānui,* announce. *Waiata,* sing. *Amuamu,* grumble. *Hamumu,* murmur. *Hawata,* mutter. *Hautete,* jabber. *Atete,* oppose. *Kōmuhumuhu,* revile secretly. *Tohe,* persist. *Whakamōhio,* inform. *Whakamahara,* remind. *Tautohe,* argue. *Hāmama,* bawl. *Ui,* enquire. *Pātai,* ask. *Tono,* demand. *Inoi,* entreat. *Karakia,* recitation of religious ritual. *Whakaāko,* teach, instruct. *Tohutohu,* show, direct. *Whakahau,* order. *Whakatūpato,* caution. *Whakawā,*

arraign. *Pararē*, yell. *Moenanu*, talk asleep. *Kōrero hanihani*, offensive personal remarks about an absent one. *Kohete*, strongly disapproving. *Whakateka*, the lie direct. *Whakapeau*, divert at an angle. *Tautoko*, support, endorse. *Whakapehapeha*, brag. *Whakaputa*, boast. *Whakakihi*, incite. *Whakamoemiti*, praise. *Whakamārie*, pacify. *Whakatoi*, impudent. *Wana*, beg. *Nuka*, deceive. *Whakapōhēhē*, confuse, bewilder. *Whiriwhiri*, choose. *Iriiri*, christen. *Tohi*, baptise, anoint. *Mihi*, greet affectionately. *Whakawai*, to tempt, beguile. *Whakapatipati*, entice. *Whakaene*, cajole. *Whakapono*, believe. *Whakahīhī*, vain pride. *Hīanga*, pretend. *Kōrero tīpoka*, speak irregularly. *Whakapeka*, doubt. *Whakamanamana*, extol, exalt. *Poroporo-ā-ki*, make dying speech. *Kōtamutamu*, whisper. *Whakatakoto tikanga*, lay down rules or proposals. *Whakatakariri*, express annoyance. *Whakakaitōa*, "serve him right." *Whakaiti*, belittle. *Ngangare*, to quarrel. *Taunu*, to revile. *Whakapāe*, to blame, accuse. *Aro*, incline towards. *Hori*, beside the truth. *Whakawahi*, anoint. *Whakapāeteka*, falsely accuse. *Whakaweti*, threaten. *Taki*, challenge. *Papepape*, stammer. *Kanga*, curse. *Whakaātu*, tell. *Tito*, compose, invent. *Whakahoki kupu*, reply. *Karanga*, call. *Whaka-ō*, "halloo." *Tātai*, to recount methodically (such as genealogy). *Hangareka*, jest. *Kōrero whakangāōko*, to tickle, amuse. *Karangatā*, remain silent when called. *Whakahōhā*, express weariness of discussion. *Kōrero tara*, speak fables. *Kōrero tohunga*, speak wisely. *Whakakōrero*, induce to speak. *Whakawhāiti*, narrowing (the discussion). *Whakanui*, enlarge, amplify. *Whakawhiti*, transfer. *Uapare*, divert from one's self. *Kapetau*, express resolution. *Kōhau*, indicate future fame, for one's self.

Whakamātau, hazard. *Whakataihōa,* defer. *Wahangū, wahakuku,* silent, dumb, (as a squid or mussel).

ON ENUMERATION.

The student already (see alphabetical tables) understands the mode of enumeration in the lower numbers. He may now proceed in the higher numbers (using the prefix the sense requires) as follows:—

Ka tekau mā-iwa, that makes ten and nine .. 19
Kā rua ngā tekau, that makes the two tens .. 20
Kā rua tekau mā iwa, that makes two tens and nine 29
Kā toru ngā tekau, that makes the three tens .. 30
Kā toru tekau mā iwa, that makes three tens and nine 39
Kā whā ngā tekau, that makes the four tens .. 40
Kā whā tekau mā iwa, that makes four tens and nine 49
Kā rima ngā tekau, that makes the five tens .. 50
Kā rima tekau mā iwa, that makes five tens and nine 59
Kā ono ngā tekau, that makes the six tens .. 60
Kā ono tekau mā iwa, that makes six tens and nine 69
Kā whitu ngā tekau, that makes the seven tens .. 70
Kā whitu tekau mā iwa, that makes seven tens and nine 79
Kā waru ngā tekau, that makes the eight tens .. 80
Kā waru tekau mā iwa, that makes eight tens and nine 89
Kā iwa ngā tekau, that makes the nine tens .. 90
Kā iwa tekau mā iwa, that makes nine tens and nine 99
Kā kotahi te rau, that makes the one hundred .. 100
Ka kotahi te rau mā tahi, makes the one hundred and one 101
Ka kotahi te rau, ka kotahi tekau, makes the one hundred and ten 110

Ka kotahi te rau, ka iwa tekau mā iwa, that makes the one hundred, the nine tens and nine .. 199

Kā rua ngā rau, that makes the two hundreds .. 200

With the difference of the new number only, the same process is repeated and we reach:—

Kā iwa ngā rau, ka iwa ngā tekau mā iwa, that makes the nine hundreds, the nine tens and nine 999

Ka kotahi te mano, that makes the one thousand .. 1000

He Mano, a thousand.

Ka kotahi te Mano, kā rima nga rau, makes the one thousand and the five hundreds 1500

Ka kotahi te mano, kā iwa ngā rau, kā iwa tekau mā iwa, that makes the one thousand, the nine hundreds, the nine tens and nine 1999

Kā rua ngā Mano, that makes the two thousands 2000

So we may go on to ten thousand, fifty thousand, one hundred thousand, nine hundred thousand, and so reach the,—

He Mano tuarea—a thousand thousands.

Tua-rea, has the force of multiplying a large number by itself.

Here we pause, because it is not certain that the Maori had a term to indicate a million; if he had, in all probability it was the term "*Ngea,*" the exact meaning of which is now lost.

When the earlier Maori dealt with large numbers, he invariably concluded with:—"*Kā Ngea, kā Ngea, kā Ngea.*" This in all probability meant millions, and millions, and millions. There we must leave it.

The following are common expressions:—

Ka Mano tini, making many thousands.

Ka tua Mano tini, beyond many thousands.

Ka Mano tini whāioio, making innumerable thousands.

ON *TEKAU.*

Tekau, ten, or *te-kau,* the ten. This ancient and common term for ten is interesting, because it is not definitely known whether *tekau* exactly expresses ten, or, whether *te* is merely the definite article singular making the true meaning of *te-kau* the ten. It may be that this is so because a reference to the foregoing Table shows that the Maori was very careful to use an article before any round number:—

Kā rua **ngā** *tekau,* that makes **the** two tens.

Ka kotahi **te** *rau,* that makes **the** one hundred.

Ka kotahi **te** *mano,* that makes **the** one thousand.

He *mano,* a thousand. (*He,* indefinite article.)

Kā rua **ngā** *mano,* that makes **the** two thousands. (*Nga,* pl. of def. art).

But, although it is quite proper to say *kotahi tekau,* one ten, or, the one ten perhaps, it is equally proper to say *Kā rua* **ngā** *tekau,* that makes **the** two tens. It is so again in the question *Kā hia* **ngā** *tekau,* how many are **the** tens? In these cases *ngā* the plural article apparently ignores the presence of *te* as the definite article. There we may now leave it.

ON *NGAHURU.*

The Maori had a distinct name for each month of the year. What is of present interest is the fact that the universal names for the seasons are:—

Hōtoke, or, *Makariri,* Winter.

Mahuru, or, *Kōanga,* Spring.

Raumati, Summer.

Ngahuru, (lit. the tenth month) Autumn, harvest time.

Now, *nga-huru* is known to mean "*the* fullness of harvest"; so that, unlike our apparently doubtful *te*

in *te-kau,* we know that the *nga* of *nga-huru* is really the plural of the definite article. In treating of the number (not names) of the months, *nga-huru* is the tenth, because it was in the tenth month (March,—the Maori year commences in June)—that the main harvest was stored; hence the saying: *Ngahuru kai pāenga,* or, the storing of the food-crops (for winter use). Now, *Rongo* is the recognised Lord of the abundance of Harvest, and when food-crops were planted, and again when the crops were harvested, appropriate rituals were used in honour of *Rongo.* In these rituals whenever the number ten, or tenth occurred, the term *nga-huru* was used, and not *te-kau,* this latter being, very properly, considered too common. The same thing occurs in the ritualistic observances to *Tāwhaki,* because *Tāwhaki* is a Sun-god. So that in his count of the months the Maori referred to the tenth as *ngahuru,* to the eleventh as *ngahuru-taitahi,* and to the twelfth as *ngahuru-tairua.*

In this way, during the course of time, *ngahuru* came to be associated generally with the number ten, and its use becoming freer it was frequently (wrongly) substituted for the commoner term *te-kau.* Here we have what appears to be the true origin and meaning of the term *ngahuru,* and also in a particular sense, its wrong application in ordinary enumeration: *E kore e kīia te kai tuku ki a Tāwhaki, ki te kupu nei "Tekau," ēngari "Ngahuru"*; (a tenth portion of) food offered up to *Tāwhaki* is not spoken of by the ordinary term "*tekau,*" but (in the special term) "*ngahuru.*" (A.H.M. Vol. I. P. 49.)

ON *TOKO* AND *HOKO.*

These terms are allied in their use, the one apparently being an outcome of the other. As numeral prefixes

they apply to persons only, answering the question: How many persons are there. The difference is that *Toko* is prefixed to the lesser numbers including nine, after which *Hoko,* which multiplies by ten times, is introduced, thus:—

Toko-tahi, one person. *Toko-rua* two persons.
Toko-toru, three persons *Toko-wha,* four persons.
Toko-rima, five persons *Toko-ono,* six persons
Toko-whitu, seven persons *Toko-waru,* eight persons.
Toko-iwa, nine persons.

Hoko-tahi, ten times one person	10
Hoko-rua, ten times two persons	20
Hoko-toru, ten times three persons	30
Hoko-whā, ten times four persons	40
Hoko-rima, ten times five persons	50
Hoko-ono, ten times six persons	60
Hoko-whitu, ten times seven persons	70

Hokowhitu, or, seventy was, for many excellent reasons, the favourite number forming a raiding, or surprise party, or *ope-taua.* In the first place any fighting tribe could raise this number, all of whom would naturally obey the instructions of their one leader, or chief. (For it was with the Maori as with the Scottish tribes, any combined movement requiring the united strength of several tribes was apt to be spoiled by the presence of too many proud chiefs.) In the next place a company of seventy could embark in a single canoe and proceed quickly up or down a river, or by sea, as the case might be. Proceeding by canoe was preferable to proceeding by land, if only for the fact that, with an alert and active people such as the Maori, no party of men could pass over the country without making the fact prematurely known.

The true war-party or *taua* consisted of not less than one hundred and forty men, expressed in the term "*Hoko-whitu topu,*" or, seven times ten, doubled—*whakatopu,* to add two such numbers together. Such a number could proceed, fully equipped, in two canoes, and their two leaders usually worked together in harmony. But we are treating of numeration.

As we have seen, *toko* does duty only up to nine and *hoko* accounts for even tens. Any number occurring between the tens might be either particularly expressed as: *Hokorua ma-toru,* equal to twice ten and an added three; or *Hokorua me te tuma,* equal to twice ten and a few over, a form which conveys that there are over twenty but not nearly thirty.

ON *TAKI.*

Taki indicates numeration one by one, or section after section, with the peculiar distinction that there is a *marked interval* between:—

Taki-tahi, one after one, one after the other.

Taki-rua, two after two *Taki-toru,* three after three

Taki-whā, four after four *Taki-rima,* five after five.

Taki-ono, six after six *Taki-whitu,* seven after seven.

Taki-waru, eight after eight *Taki-iwa,* nine after nine.

Tātaki tekau, ten after ten. (Note the change in this.)

As *tōpū* indicates uniting, *taki* indicates disuniting. Although *taki-toru* means three after three, it by no means implies regularity or order. *Taki* may be used for instance, in reference either to persons or to things, but it would be quite wrong to speak of a company marching along in fours, as marching *taki-whā.* It is wrong only because there is order and regularity in,

and very little space between, each party of four so marching. When a Maori says: *I haere* **takiwha** *atu,* he means that they went off four after four (with quite an interval between each). Again, when a Maori says: *Kā hore he tangata o te kainga nei, kua* **taki-***hāere katoa*; he means, there is nobody left in this village, they have all gone off, in various parties, and at different times. This is the sense in which the term *taki* is to be understood.

ON *TOPU.*

Whereas *taki* as a numeral prefix indicates distribution at irregular intervals, *tōpu,* as a numeral affix, indicates doubling, or putting together. In the lesser numbers *pū* is used, *tōpū* being understood:—

Tahi-pū, one-doubled. *Rua-pū,* two-doubled.
Toru-pū, three-doubled. *Whā-pū,* four-doubled
Rima-pū, five-doubled. *Ono-pū,* six-doubled.
Whitu-pū, seven-doubled. *Waru-pū,* eight-doubled
Iwa-pū, nine-doubled.

*Tekau-***tōpū,** ten-doubled. (Note the change.)

Perhaps, twice one are two, twice two are four, etc., expresses this form of numeration.

E rua tekau **tōpū,** twenty-doubled: twice twenty.

E toru tekau **tōpu,** thirty doubled: twice thirty.

Kotahi rau **tōpū**, one hundred doubled: twice one hundred; one hundred twice told.

The true meaning of all this is that there are two equal but separate lots put together; for instance, one hundred men from one tribe and one hundred men from another tribe, join forces. If one tribe raised two hundred of a war-party, that number would not be termed, *kotahi rau topu,* because it could not be classed as two separate lots brought together. A Maori would

say of that, simply: *E rua ō māua rau,* there were two hundred of us (of ourselves). If he wished to express it in another form, he would say: *E rua ō māua rau taki-tahi,* there were two hundred of us counting them one by one (selected from among ourselves).

Tōpū is frequently associated with *hoko* in a mode of very briefly denoting higher numbers. **Hoko-***whitu* **tōpū,** or, seven-tens doubled, is a very handy form of expressing one hundred and forty, which would otherwise demand: *Kotahi rau ē whā ngā tekau,* or worse still: *Kotahi te rau ē whā atu ngā tekau.*

MISCELLANEOUS.

Tānga, the noun of circumstance is used as a numeral prefix to indicate how many times a thing is, or has been, done:—

Tānga-*tahi,* once done: **tānga-***rua,* twice done, etc.

In counting the points of a game, the prefix *papa* is used, perhaps because the win itself is termed *papa*:—

Papa-*tahi,* one point: **papa-***rua,* two points, etc. *Kai,* too, signifies point.

The deuce and trey of playing cards are termed the *rō-rua,* and *rō-toru.*

A peculiar form of abbreviation is found in *mā-tahi* and *mā-rua.* In enumeration **mā** means **and,** the plain meaning of *mā-tahi* therefore is *and*-one. It is known that something should precede "and," and that something is understood to be ten. *Mā-tahi* thus represents ten and-one, or, eleven. A Maori in speaking of the eleventh month says: *Te* **Mā-tahi** *o te tau, i.e.,* the (ten) and-one (month) of the year.

Tatau, to count, numerate.

Whakahui, or, *huihui,* to add; addition.

Hui-rua, to pair, to put two together.

Tango, or, *patu,* to take away; subtract.

Although *poro* expresses one-half of anything, there does not now appear to be a term for indicating one-sixth, one-third, or, one-tenth. It would require to be put in so many words:—

E ono katoa ngā wehewehenga, kotahi te wehenga i ā Au; there were six (equal) divisions made, of which I received one division; equal to one-sixth. *Kotahi o roto o te ono,* one out of the six: one-sixth.

Whaka-kotahi, to unify, combine, make into one.

Whaka-tekau, to make into ten. To pile in tens.

Te-whaka-tekau, the tenth one, the made-up ten.

Ngā whaka-tekau, the made-up tens.

"Ia Pō, i te Pō Tuatahi, tāe noa ki te Po tua-Ngahuru, ki te Rau, ki te Mano." (Ancient Maori.)

ON MEASUREMENTS.

Tātai, to measure.

Kotahi whānuitanga ringa, one hand width including thumb, six-inches approximately.

He whatianga ringa te whanui, an arm-bend in width, from elbow to finger-tip, equal to eighteen inches.

E rua whatianga ringa te whānui, two arm-bends, equal to three feet.

Kotahi Māaro te roa, one extension (both arms) the length, one fathom, or, equal to six feet.

Kotahi kumi te roa, one ten-fathoms the length, equal to sixty feet.

Poro-whā, four-sided, full square.

Taha-toru, three-sided, triangular.

Wehenga-rua, an equal division into halves.

Taha-rua, two-sided.

Porowhita, circle, round.

Wewehe, to separate.

Wāwāahi, to cut or divide off.

Chapter IV.

ON THE ARTICLES.

(Note, in Maori it is the article which is pluralised and not the noun.)

The indefinite article is *he*; as, **he** *whare*, **a** house.

The definite article is *te*; as, **te** *whare*, **the** house.

The plural article is *ngā*; as, **ngā** *whare*, **the** houses.

In Māori the words *tēnei* and *tēnā*, or, this and that, are certainly made up by means of prefixing the definite article. Note how the plural occurs in such words as:—

Tē-nei tangata, this man	*E-nei tāngata*, these men.
Tē-nā tangata, that man.	*E-nā tāngata*, those men.
Tē-rā tangata, the other man.	*E-rā tangata*, the other men.
Taua tangata, the man referred to.	*Aua tangata*, the men referred to

Tē-tahi tangata, the one (particular) man: a certain individual.

E-tahi tāngata, some particular men: certain individuals.

Ko wai Mā ēnā, who are those persons?

The following are the principal uses of the indefinite article :—

He *tangata*, **a** man.

He *tāngata* **some** men.

He *tangata ēnā*, those **are** men.

He *wahine nei etahi*, some **were** women.

He *tangata pokanoa koe*, you **are an** interfering man.

He *ngārara pea,* **it is an** insect, perhaps.

He *rongo hōu tenei,* this **is** new tidings.

I rongo Au **he** *hake taua tangata,* I heard that the man referred to **was a** hunchback.

He *kiore pea te mea ē korerotia na ē koe,* that **of** which you speak may **have been a** rat.

He *mea kite i reira,* the things **were** found there.

He *tahi,* **it is** one: **there is** one.

Te, as the definite article singular is unaccented. A curious use of it occurs when used in negation; here it is highly accented:—

Tē *kitea ē Au,* I could **not** find (it).

Heaha koe **tē** *haere ai,* why did you **not** go?

Ko te take tēnā **tē** *whakaae ai Au,* that is the reason why I would **not** assent.

The articles are used with each substantive in a sentence:—

Te *whenua mē* **ngā** *tangata,* **the** land and **the** men.

Nā **te** *ua i pai ai* **te** *tupu,* **the** rain improves **the** growth.

He *mahi atawhai,* **he** *mahi tika hoki,* **it is a** kind act, **it** is also **a** just act.

With few exceptions, such as "Waikato," the articles are prefixed to tribal names:—

Ngā-puhi: Ngā-rauru: Ngā-ī-tawake: Ngā-ti-maru: Te Rarawa: Te Uri-ō-hua, Te-tini ō Toi, etc.

The common form, conventionally written, *Ngāti,* is merely an abbreviation of *Ngā-tini,* or the numbers of: it is a courteous way of referring to a tribe, that is, it speaks of them as being numerous, whether they are so or not.

ON THE NOUN AND GENDER.

MALE.	FEMALE.
Tāne, masculine.	*Hine,* feminine.
Hanga tāngata, mankind.	*Hanga wāhine,* womankind.
Tama-tāne, male child.	*Tama-wahine,* female child.
Tangata, man.	*Wahine,* woman.
Tāne, male, husband.	*Wahine,* female, wife.
Tahu, husband, spouse.	*Makau,* wife.
Matua, Pāpā, Hākoro, father.	*Whāea, Hākui,* mother.
Matua-kēkē, uncle.	*Whāea-kēkē,* aunt.
Tupuna, hēinga, grandfather.	*Tupuna-wahine,* grandmother.
Tūpuna, ancestors.	*Tūpuna,* ancestresses.
Hungawai, hungarei, father-in-law.	*Hungawai-wahine,* mother-in-law.
Hunāōnga, son-in-law.	*Hunāōnga-wahine,* daughter-in-law.
Tama, tama-tāne, son.	*Tamāhine, tama-wahine,* daughter.

Tāokete, brother-in-law; one married to a man's sister.

Tāokete, sister-in-law; one married to a woman's brother.

Hoa-hoa-tāne, men married to sisters. *Hoa-hoa-wahine,* women married to brothers.

Au-tāne, brother of a woman's husband.

Au-wāhine, sister of a man's wife.

Irāmutu, nephew, or, niece; the children of a man's sister.

Irāmutu, nephew, or niece; the children of a woman's brother.

(NOTE.—Brothers referring to their brothers' children, call them *tamariki,* not *irāmutu*; sisters speaking of their sisters' children, call them *tamariki,* and not *irāmutu.*)

MALE.	FEMALE.
Mokopuna, grandson.	*Mokopuna-wahine*, granddaughter.
Tungāne, brother of a female.	*Tuahine*, sister of a male.
Tuakana, elder brother of a male.	*Tuakana*, elder sister of a female.
Teina, younger brother of a male.	*Teina*, younger sister of a female.
Tuakana kēkē, cousin senior	*Tuakana kēkē*, cousin senior
Teina kēkē, cousin junior.	*Teina kēkē*, cousin junior.
Kau-mātua, elders.	*Kuia*, elders.
Matua-whāngai, foster father.	*Whāea-whāngai*, foster mother.
Tamaiti whangai } adopted	*Tamāhine whāngai* } ad'ptd.
Tamaiti taurima } son.	*Tamāhine taurima* } d'ghter

MISCELLANEOUS.

Mūanga, first-born.	*Muringa*, last born.
Pōtiki, pet.	*Pōriro*, bastard.
Whāeereere, wife, bearing children.	*Pakoko, pukupā*, childless wife.
Whare-tangata, connexions by marriage.	*Huatahi*, first conceived.
Pouaru, widower, or widow	*Pani*, an orphan.
Manene, one who does not belong to the tribe or country.	
Tau-iwi, foreigner.	*Tangata whenua*, aboriginals.
Tai-tama, a youth.	*Tai-tamāhine*, a maid.
Tai-ohinga, youthful vigour	*Tai-kaumātua*, verging to old age.
Puhi, a virgin.	*Taka-kau*, unmarried, free.
Moe-wahine, married to a wife.	*Moe-tāne*, married to a husband.
Rangatira, a nobleman.	*Tamariki*, children.
Ware, tūtūā pononga, herehere, taurekareka, servant, slave.	*Tamaiti*, child.

Kai-pāoe, a vagrant, one who eats at one place and another.

Tira mātakitaki hāere, pleasure party, tourists.

Māhanga, twins.

Tau-tahi, an only child.

Whānau, a family.

Whanaunga, a relative.

Ariki, supreme tribal head.

Uri, descendants.

Tohunga, one skilled; adept, initiate, philosopher, sage.

Wairua, a spirit of a relative.

Kēhua, ghost, spirit of an unknown person.

Kahurangi, tūrehu, patupaiarehe, a fairy-like people.

Tau, whai-a-ipo, ipo, a loved one of either sex: *te tau o te ate.*

Kahuhura, one treasured (male).

Māreikura, a cherished female.

Kōrakorako, an albino.

Whānau, family. *Hapū,* tribe. *Iwi,* aggregation of kindred tribes. *Tinana,* body. *Wairua,* spirit. *Mauri,* soul.

Chapter V.

ON THE PRONOUNS.

TABLE OF PERSONAL PRONOUNS.

(In three specific numbers there are four persons in Maori.)

Singular.

Au, I. *Koe*, thou. *Ia*, he or she. *Ia*, it.

Ahau, myself. *A koe*, thyself. *A Ia*, himself, herself. *A ia*, itself.

Ko Au, I am, it is I. *Ko koe*, thou art, it is thou, etc.

Dual.

Tāua, thou and I: first and second persons.

Māua, he (or she) and I: first and third persons.

Kōrua, you two: second and third persons.

Rāua, they two: third and fourth persons.

(Based on the term for the number **two**, that is *rua*.)

Triplial.

Tātou, you and I: first second and third persons.

Mātou, they and I: first, third and fourth persons.

Koutou, you three: second, third and fourth persons.

Rātou, they three: third, fourth and one other person.

Multitudinous,—*mātou katoa*, all of us. *Rātou katoa*, all of them. (Based on the term for the number **three** that is, *toru*.)

The student's attention is directed to the similarity of terms in the relative dual and triplial; the triplial includes the consonant *t*.

MODE OF SALUTATION.

Singular,—(to the male) *Tēnā* **koe** *ē hoa, ē mara, ē pa, ē tā, ē koro,* etc.

Singular,—(to the female) *Tēnā* **koe** *ē kui, ē whāe, e kō, ē hine,* etc.

Dual,—*Tēnā* **kōrua** *ē hoa mā, ē mara mā, ē pā mā, e koro mā, etc.*

Dual,—(to females) *Tēnā* **kōrua** *ē kui mā, ē whāe mā ē kō mā, ē hine mā.*

Triplial,—*Tēnā* **koutou** *ē hoa mā, ē mara mā, ē pā mā, ē koro mā.*

Triplial,—(to females) *Tēnā* **koutou** *ē kui mā, ē whāe mā, ē hine mā.*

Kia ora koe, health unto thee, life unto thee, etc.

"*Koutou*" is pronounced as the English words "coat-toe," without repeating the letter *t*.

TABLE OF POSSESSIVE PRONOUNS.

SINGULAR.

Nāaku, nōoku; tāaku, tōoku: of, or, from me, my, mine.

Nāau, nōou; tāau, tōou: of, or, from thee, thy, thine.

Nāana, nōona; *tāana, tōona*: of, or, from his, or hers.

Nāana, nōona; tāana, tōona: of, or, from its.

EXAMPLES:—

(Singular),—*tāaku waka,* my canoe. *Tāau waka,* thy canoe.

(Plural),—*Aku waka,* my canoes. *A Au waka,* thy canoes.

DUAL.

Nā or *nō*:—
Tā, or tō } *tāua,* jointly belonging to us-two: first and second.

Tā, or *tō māua,* jointly belonging to us-two: first and third.

Tā, or *tō kōrua,* jointly belonging to you-two: second and third.

Tā, or *tō rāua,* jointly belonging to those-two: third and fourth.

EXAMPLES:—

(Singular),—*tā tāua waka,* our joint canoe, the canoe of us two.

(Plural),—*ā tāua waka,* our joint canoes, the canoes of us two.

(As before (see Articles) by the omission of the initial letter *t*, the plural sense is given.)

Nā or *nō*:—
Tā, or *tō* } *tātou;* (lit: that of) of or belonging to us-three (including person addressed). TRIPLIAL.

Tā, or tō mātou; of or belonging to us-three (excluding person addressed).

Tā or *tō koutou*; of or belonging to you-three.

Tā, or *tō rātou*; of or belonging to the-three of them.

EXAMPLES:—

(Singular),—*tā tātou waka,* our canoe.

(Plural),—*A tātou waka,* our canoes.

(If more than three are intended the number should be stated, thus,—*tā tātou tokorima,* of or belonging to the five of us. If there is a large number, then the word *katoa* should be used,—*tā tātou* **katoa,** of or belonging to **all** of us.)

Particular attention is directed to the different sense conveyed by using the vowel *ō,* in the place of the vowel *ā. O* has an exclusive, *ā* a general sense:—*Nōoku tēnei kāinga,* this home is *my own.*

Nāaku tēnei kāinga, this is my home (that is to say, I have a personal interest in it).

So that speaking in a general sense we use the form *ā*, speaking in an exclusive sense we use the form *ō*.

There are other modifications which, while not interfering with the rule just laid down, go to show that *ā* is largely used in the active sense, and *ō* in the passive sense:—

Te hinganga ā Ngāpuhi, the felling of Ngāpuhi, (Ngapuhi slew).

Te hinganga ō Ngāpuhi, the falling of Ngāpuhi, (Ngapuhi were slain).

He kī māaku, a statement for me (to make).

He kī nōoku, a statement for me (*i.e.*, about me), (affecting me personally).

Mā taaku waha, for my vocal-organs (to declare).

Mō tōoku waha, for my palate (for my own food).

Nāana ake tāana hē, his difficulty is of his own seeking (yet it affects others).

Nōona ake tōona hē, his difficulty is a matter entirely of his own.

He patu māaku, a weapon for me (to use against others).

He patu mōoku, a weapon for me, (to be used against me).

He aha ā Au, what have you got generally?

He aha ō Au, what do you actually possess?

PAST POSSESSIVE.

(NOTE.—*i*, sign of past tense.)

Singular.	
I ā Au, I had	*te waka,* the canoe,
I ā koe, thou hadst	or
I ā Ia, he (or she) had	*ngā waka,* the canoes
I ā Ia, it had	

Dual.

I a tāua, you and I had
I a māua, he (or she) and I had
I a kōrua, you two had
I a rāua, they two had

} *te waka*, the canoe, or *ngā waka*, the canoes

Triplial.

I a tātou, we three (including you) had
I a mātou, we three (excluding you) had
I a kōutou, you three had
I a rātou, they three had

} *te waka*, the canoe, or *ngā waka*, the canoes

I ā wai te waka, who had the canoe?

PRESENT POSSESSIVE.

(*Kei*, at, literally signifies contact.)

Singular:—

Singular.

Kei ā Au, I have
Kei ā koe, thou hast
Kei ā Ia, he (or she) has
Kei ā Ia, it has

} *te waka*, the canoe, or *ngā waka*, the canoes

Dual.

Kei a tāua, you and I have
Kei a māua, he (or she) and I have
Kei a kōrua, you two have
Kei a rāua, they two have

} *te waka*, the canoe, or *ngā waka*, the canoes

Triplial.

Kei a tātau, we three (including you) have
Kei a mātou, we three (excluding you) have
Kei a kōutou, you three have
Kei a rātou, they three have

} *te waka*, the canoe, or *ngā waka*, the canoes

Kei ā wai te waka, who has the canoe?

FUTURE PROSPECTIVE POSSESSIVE.

(To add to what one already possesses, is the idea.)

Singular.	
Māaku, mōoku, for me, for mine *Māau, mōou,* for thee, for thine *Māana, mōona,* for his, for hers *Māana, mōona,* for its	*te waka,* the canoe, or *ngā waka,* the canoes
Dual.	
Mā or *mō tāua,* for you and me *Mā* or *mō māua,* for him (or her) and me *Mā* or *mō kōrua,* for you two *Mā* or *mō rāua,* for the two of them	*te waka,* the canoe, or *ngā waka,* the canoes
Triplial.	
Mā or *mō tātou,* for us three (including you) *Mā* or *mō mātou,* for us three (excluding you) *Mā* or *mō kōutou,* for you three *Mā* or *mō rātou,* for the three of them.	*te waka,* the canoe, or *ngā waka,* the canoes

Mā wai te waka, for whom is the canoe?

We see that possessive pronouns have as prefix, *nā* or *nō*: *tā* or *tō; mā* or *mō*. It follows then, as a matter of course, that the balance of the term, *nā-aku, tō-oku,* or *mā-ana,* is largely the pronoun itself. This fact is apparently overlooked by the majority of writers, grammarians and dictionary-makers, for they invariably write these terms in the following way, *naku, toku, mana,* etc. This should not be, for it completely alters the sense, as the following examples clearly show:—

INCORRECT FORMS.	CORRECT FORMS.
Kia mana mai.	*Kia māana mai.*
He kai mau.	*He kai māau.*
Ko au i taka iho.	*Ko ā Au i taka iho.*
Keihea au?	*Keihea ā Au?*

INCORRECT FORMS.	CORRECT FORMS.
He Pu maku	*He Pu māaku.*
Kia mau ai te tikanga.	*Kia māau ai te tikanga.*
Hei mahi maku tamariki	*Hei mahi māaku tamariki.*
Hoatu ana.	*Hoatu ō āna.*
Kei au te wai.	*Kei ā au te wai.*
Ko au anake.	*Ko ō Au anake.*

Now, each of the examples in the first column is what the French term a clause of "squinting construction," *i.e.*, looking two ways at once. I translate the first two literally:—

Kia mana mai, let it be confirmed: which is not the meaning that the writer intends to convey.

He kai mau, some carried food: again, not the writer's meaning.

On the other hand, each of the examples given in the second column conveys but the one definite meaning:—

Kia māana mai, let it be for him (to decide):—*He kai māau,* some food for you:—meanings which the examples in first column are intended to but do not explicitly convey.

All of which impresses the fact that combinations of certain letters and sounds, have certain well-defined meanings, which teachers and students alike should accurately master. If a vowel be deleted from "do not," it becomes "don't"; it is merely a question of grammar and orthography.

KI, to.

(To grant or allow; to solicit as a loan.)

Ki Ahau tō waka, let me have (the loan of) your canoe.

Ki a māua tō waka, let us-two have (the loan of) your canoe.

Ki a mātou tō waka, let us-three have (the loan of) your canoe.

Ki ā wai te waka, to whom is the canoe to be taken (lent)?

A person asking for anything right out will use the full sign of the possessive case thus:—*Māaku tō waka,* give me your canoe (absolutely).

SOME FORMS OF THE RELATIVE PRONOUN.

Te tūroro mōona nei te rongoa, the invalid for whom the medicine is intended.

Te tamaiti i taka iho nei i te rākau, the boy who fell down from the tree.

Ko koe te tangata i hē ai Au, thou art the man who caused me to err.

Te tangata nōona nei te whare, the man who owns the house.

Ko tēhea rānei te tangata, am doubtful which is the man.

Te tangata i ā Ia nei taaku waka, the man who had my canoe.

INTERROGATIVE PRONOUNS.

(Uses of *Ko,* the verb substantive.)

The interrogative pronouns are *wai, aha,* and *whēa* or *hēa.*

Ko wai Au, who am I?

Ko wai koe, who art thou?

Ko wai Ia, who is he (she, or it)?

Ko wai mā ēnā, who are those persons?

Nā wai tēnā, whose is that?

Mā wai tēnā, for whom is that?

I ā wai tēnei, who had this?

Ko wai tāau ē kī na, of whom do you speak?

Hei ā wai tēnei, who is to have this?

Ko wai hei hua, who is to know positively?

Ko wai hei maharatanga māau, whom have you to consider?

Ko wai rā tēnei, who ever is this?

Ko wai kei konei, who is here?

Ko wai tōou ingoa, what (literally, who) is your name?

Ko wai hei tohutohu i ā koe, who is to dictate to you?

Aha, what.

He aha tāau, what have you got (there)?

I ahatia koe, what happened to you?

He aha i rere-kē ai tēnei, what has caused the alteration in this?

I aha a Ia ki ā koe, what did he unto you?

Mā tēnā kā aha ai, what difference will that make?

I aha koe, what did you? *Kā aha koe,* what will you do?

He aha oti, what else is it? *He aha tēnā,* what is that?

He aha taana mate, what is his ailment?

He aha koe i hāere ai, what induced you to go?

E aha ana koe, what are you doing?

Kā aha ko ia, what about it?

He aha tēnei tangata, what is this man?

Kei aha, lest what: equal to *why*?

He aha ia, what is it?

Whea, where.

E hāere ana koe ko-whēā
E ahu ana koe ko-whēa } where are you going to?

I whēa koe, where were you?

I hāere mai koe i whēa
I ahu mai koe i whēa } where did you come from?

I mā-whēa mai koe, by which way did you come?

I haere mai koe ina whēa
Nō na-whea koe i hāere mai ai } when did you come hither?

A whea koe hoki ai, when will you go back?

Kā tika koe mā-whēa, by which way will you go?

Ko tē-whēa, tōou kāinga, which is your home? (where do you live)?

Kei whēa tō hoa, where is your companion?

Nō whēa mai tō hoa, where is your companion from?

Hei whēa te Hui e kōrerotia nei, where is the proposed meeting to be held?

Pē whēa te roa e noho huihui ai rātou, how long will they remain assembled?

Ko ē-whēa kāinga i pahure i te waipuke, which villages escaped the flood?

I-na-whēa, when (past)? *A-whēa,* when (future)? *Mo-whēa,* wherefor? *Tē-hea,* which? *Pē-whea,* how? *Nō-whēa,* where of? (*Nō-whea* is also used in the sense of, what authority have you for saying so?)

(Note—*tē-whēa* which? (singular) *ē-whēa,* which? (plural)

DEMONSTRATIVE PRONOUNS.

These have been already indicated in the "Articles," but a knowledge of elegant Maori requires some further consideration of them (see diagram p. x.):—

Simple.	Fuller.	Exhaustive.
Au nei	*Ko Au nei*	*Ko Au nei tēnei*: I: it is I; this is I.
Koe na	*Ko koe na*	*Ko koe na tēnā*: thou: 'tis thou; etc.
Ia ra	*Ko Ia ra*	*Ko Ia ra tērā*: he (or she), etc.
Konei nei	*Kona na*	*Korā rā*: here, there, yonder.
I a nei	*I a na*	*I a ra*: it is this. It is that. It is the other.

Pēnei, such as this. *Pēnā,* such as that. *Pērā,* such as the other.

A close study of the foregoing enables a just appreciation of such nice sentences as:

Ngā manu e rērere nei.
Ngā mea kua kitea nei.
Te tamaiti i taka iho nei.
Te tangata i hāere atu nei.
Keiwhea rā te kurī e kimihia kautia nei?
Ngā rākau e tū mai na.
Tēnā pea Te Rarawa te kori mai na.
Te tangata i riri mai ra.
He mahi kino tērā e mahia mai ra.
Tērā te tangata ra te hāere mai ra; etc.

A change of position of the article **te** and its fellow **nei** materially alters the sense in such phrases as:—

Nō mātou tēnei kāinga, this home is our own.
Nō mātou te kāinga nei, this home is (one of) our own.
Nō mātou nei te kāinga, the home is ours (and not theirs).

A phrase is amplified from simple to elegant in this way:—

Pororere te kaki, snapped the neck.
Pororere **iho** *te kaki.*
Pororere **tonu iho** *te kaki.*
Pororere **tonu iho nei** *te kaki.*

DISTRIBUTIVE PRONOUNS.

The pronoun of the neuter gender, *ia,* also signifies *each*:—

Ia hapu, each tribe. *Ia rangi,* each day. *Ia tangata,* each man. *Tahi,* each one.

I kite tahi Au i a ratou, I saw each one of them.

Nō rāua-tahi tēnei, this belongs to each one of those two.

Rā-tahi ka hāere ano a Ia, each alternate day he again goes.

I kite taki-tahi Au i a kōrua, I saw each of you two separately.

Rātou taki-tahi, each one of them.

Rātou tahi, every one of them.

Te-tahi, literally *the one,* is used in speaking of *either*—

Tē-tahi *ō korua,* **either** of you-two.

E kore Au ē whiwhi ki **tē-tahi** *ō ēnā,* I shall not secure **either** of those.

The addition of the negative, *kāhore,* conveys the sense of *neither*:—

Kāhore *tētahi ō māua i noho,* **neither** of us two stayed.

In making a distribution the word *rato* is used:—

Kua **rato** *katoa rātou,* **each** and **every one** of them has been served.

INDEFINITE PRONOUNS.

Kotahi anake i hāere, only one went.

Kaua tētahi ē tohungia, let none be spared.

A wai tangata, any man.

Ko ētahi ō rātou i pahure, some of them escaped.

He torutoru nei mātou, there are but a few of us.

He tokomaha rātou, there are many of them.

Tātakitahi nei anō koutou, there are few of you, individually.

Ko mātou katoa tēnei, this is all of us.

Tēnei tū tangata, such a man as this.

He tangata pēna koe, such a man art thou.

Kua mate ngātahi rāua, they-two have both died.

Ko tētahi tangata tau-hōu i reira, a certain stranger was there.

Ko tērā te mea i mate, the other is the one who died.

Rā anō tētahi ō rātou, there is still another of them.

He tangata noa-iho tēnā, that man is nothing (a nobody).

He tangata whai-tikanga tēnei, this man is something (a somebody).

Aha koa ko wai, no matter whom, anybody.

Kāhore kau he tangata ō konei, there are none (no men) here.

Kotahi kau te tangata i kite ai Au, I saw but one man, alone.

ON ADJECTIVES.

An adjective is a word used with a noun to limit the application. Adjectives are of three kinds:—

1. Of quality, as: *he tangata pai,* a good man.

2. Of quantity, as: *tekau ngā kurī,* ten dogs.

3. Of distribution, as: *Te tangata nei,* this man. *Te awa na,* that river. *Te puke ra,* yonder hill.

ON ADVERBS.

An adverb is a word used to modify the meaning of a verb:—

Mārama ana taana kērero, he speaks distinctly: his speaking is clear.

He whare nui rawa tēnei, this is a very large house.

Pai whakaharahara nei taana tuhituhi, his writing is exceedingly good.

Of time:—*Nei,* now. *I reira,* thereupon, then. *I mua ake nei,* lately. *Kotahi ra,* once. *Taro ake,* soon. *Tātakitahi,* seldom. *Ahea,* when.

Of place:—*Nei,* here. *Reira,* there. *Whea,* where. *Nowhea,* whence. *Tū-kē,* apart. *Ngātahi,* together. *Runga ake,* above.

Of manner:—*Nanahu,* wisely. *Pai,* well. *Atahanga,* gently. *Whai-whakāaronga,* prudently.

Of degree:—*Nui,* much. *Iti,* little. *Ano,* only. *Pēnā,* so. *Tini,* abundant. *Erangi,* rather. *Rawa,* very. *Heōi,* enough. *Kāati,* that will do. *Ehia,* how many? *Maha,* ample.

Cause and effect:—*Kei aha,* why? *Mō te aha,* wherefor? *Nō reira,* therefore.

Certainty and uncertainty:—*Pono tonu,* truly. *Koia tonu,* certainly. *Pea,* perhaps. *Rāpea,* presumably. *Rānei,* or not. *Aua,* doubtful. *Hore,* no, not.

ON **KO,* To be, state of being, (*ko-re,* not to be).

(See *reo,* voice. *Arero,* tongue. *Kō-rero,* to speak. *To speak* is synonymous with *To be.*)

Kō, am art, is; first, second and third person of the verb substantive.

Kō, are; plural of the verb substantive.

Kō (past tense) was, *e.g., ko wai i reira,* who was there? *Ko Au,* I was. *Ko Au taua tamaiti,* I was the said boy.

Ia, fourth person.

Ai, verb auxiliary; may, possible to be.

Kia, to let be, let there be.

Kua, been.

Ko ia, so be it; be it so; so it is: largely used in expressing reality, in assenting to actual facts.

The following shows the usages and the literal sense of *Kō*:—

Kō *wai tēnā,* who is that? **Kō** *Au,* it is I.

Kō *koe, ā,* kō *wai koe,* 'tis thou, and whom art thou?

*See Appendix, p. 244.

Kō *Au ra,* **kō** *Rangi,* I am Rangi, to be sure.

Kō *wai rawa rā Ia,* who ever can it be (*sotto voce*)?

Kō *Rangi aha koe,* what Rangi are you?

Kō *Rangikura, tama a Te Tai,* I am Rangikura, son of Te Tai.

Kō *whēa koe,* where are you going to? **Kō** *te Tāheke Au,* I am going to the Tāheke.

Kō *wai he hoa mōou,* who is to be your companion?

Kō koe, you are, etc.

We have already seen that it is proper to use *kō* as a prefix to the numeration of persons; *kō* is so used also as a prefix to proper names and pronouns:—

Kō Rangi, **kō** Rongo, **kō** Tāne, etc.

Kō *mātou tahi i hāere,* we went together.

CHAPTER VI.

ON THE VERB, MOOD AND TENSE.

A verb is a word that asserts something about a subject. Verbs are of two classes—(*a*) transitive, and (*b*) intransitive:—

(*a*) *Patua ana e Tai te Kurī,* Tai struck the dog. Here *Tai* is the subject, *Patua* the action, and *Kurī* the object.

(*b*) *Kei te moe a Hine,* Hine sleeps. *Kei te kaukau rātou,* they bathe.

Tenses.

Notwithstanding anything to the contrary hitherto advanced (see Maunsell's grammar), the tenses in Māori are absolutely clear, and their signs unmistakable.

E is the sign of the future, *Ana* is the sign of the past; united, they represent the connecting link between the past and the future by becoming the sign of present-progressive action:—

Taka **ana** *Au,* I fell. *Mamāe* **ana** *Au,* I was hurt. *Tangi* **ana** *Au,* I wept.

E *taka* **ana** *Au,* I am falling. **E** *tangi* **ana** *Au,* I am weeping.

E *taka Au,* I shall fall. **E** *tangi Au,* I shall weep.

The sign of the perfect tense, *kua,* is equally clear:—

Kua *riro rātou,* they have now gone.

Kua *hoki mai rātou,* they have now returned.

Kua *whakaāe Au,* I have now consented.

Kua *oti,* it is now finished.

Kua *mate a Ia,* he is now dead.

Indicative Mood.

(*Kō*, the verb substantive, is the universal indicator of persons, places, and things.)

Singular.

Ko Au, I am — *Ko koe*, thou art
Ko Ia, he (or she) is — *Ko Ia*, it is.

Dual.

Ko tāua, thou and I are. — *Ko māua*, he (or she) and I are.
Ko kōrua, you two are. — *Ko rāua*, they two are.

Triplial.

Ko tātou, you and I are. — *Ko mātau*, they and I are.
Ko koutou, you are. — *Ko rātou*, they are.

Examples:—

Ko te whare tēnei o Nuku, this is the house of Nuku.
Ko taana tamaiti tēnā, that is his child.
Ko ō ona whanaunga ēna, those are his relatives.
Ko taana kupu tēnei, this is his word.

A Maori does not say: I am blind. He says: I am a blind man; or, *Ko Au he tangata matapō.*

Actual Form of Present Tense.

Riri—Anger.

E riri ana a Pou, Pou is angering.
E rīria ana a Pou, Pou is being angered at.
E rīria ana e Pou, being angered at by Pou.

Singular.

E riri ana Au, I am angering.
E riri ana koe, thou art angering.
E riri ana a Ia, he (or she) is angering.
E riri ana Ia, it is angering.

Dual.

E riri ana taua, you and I are angering.
E riri ana maua, he or she and I are angering.
E riri ana kōrua, you two are angering.
E riri ana rāua, they two are angering.

Triplial.

E riri ana tātou, you and I (3) are angering.
E riri ana mātou, they and I (3) are angering.
E riri ana kōutou, you (3) are angering.
E riri ana rātou, they (3) are angering.

The multitudinous is expressed by the word *katoa,* which signifies *all.* Thus, *E riri ana koutou* **katoa,** ye are **all** angering.

In the foregoing examples of present progressive action it will be noticed that the verb, *riri*—to anger, is situated between the twin signs *E—ana.* It will be further noticed that those twin-signs correspond to the English terminal, *ing,* as in anger*ing.* That is a rule.

On the Past Tense.

Riri ana, angered; did anger.

Singular.

Riri ana a Au, I angered.
Riri ana a koe, thou didst anger.
Riri ana a Ia, he (or she) angered.
Riri ana a Ia, it did anger.

Dual.

Riri ana tāua, thou and I angered.
Riri ana māua, he (or she) and I angered.
Riri ana kōrua, you two angered.
Riri ana rāua, they two angered.

Triplial.

Riri ana tātou, you and I angered.
Riri ana mātou, they and I angered.
Riri ana kōutou, you three angered.
Riri ana rātou, they three angered.
Multitudinous,—*Riri ana kōutou katoa,* ye all angered.
Ana thus corresponds to the English word *did,* or the terminal *ed.*

I, a sign of Past Tense.

There is a strong tendency in Maori to give the time of an action at the beginning of the sentence. In the foregoing examples of past tense it is necessary to place the verb and not the tense sign at the head of the sentence. By using the letter *i* as a tense sign, the Maori is able to give the time of the action first:—

Singular.

I riri Au, I angered.
I riri koe, you angered.
I riri a Ia, he (or she) angered.
I riri a Ia, it angered.

Dual.

I riri tāua, you and I angered.
I riri māua, he (or she) and I angered.
I riri kōrua, you two angered.
I riri rāua, they two angered.

Triplial.

I riri tātou, you and I angered.
I riri mātou, they and I angered.
I riri kōutou, you three angered.
I riri rātou, they three angered.

On the Perfect Tense.

Kua, the sign of the perfect tense, denotes an action that has just been completed: *Kua tuhituhi Au,* I have now written.

Singular.

Kua riri Au, I have now angered.
Kua riri koe, you have now angered.
Kua riri a Ia, he (or she) has now angered.
Kua riri Ia, it has now angered.

Dual.

Kua riri tāua, you and I have now angered.
Kua riri māua, he (or she) and I have now angered.
Kua riri kōrua, you two have now angered.
Kua riri rāua, they two have now angered.

Triplial.

Kua riri tātou, you and I have now angered.
Kua riri mātou, they and I have now angered.
Kua riri kōutou, you three have now angered.
Kua riri rātou, they three have now angered.
Multitudinous: *Kua riri koutou katoa,* you have now all angered.

On the Past Perfect Tense.

The past perfect tense denotes an action that was completed at a specified time now past. It is indicated by *kē* associated with *kua,* the sign of perfect tense.

Singular.

Kua riri kē Au, I had already angered.
Kua riri kē koe, thou hadst already angered.
Kua riri kē a Ia, he (or she) had already angered.
Kua riri kē ia, it had already angered.

Dual.

Kua riri kē tāua, you and I had already angered.

Kua riri kē maua, he (or she) and I had already angered.

Kua riri kē kōrua, you two had already angered.

Kua riri kē raua, they two had already angered.

Triplial.

Kua riri kē tātou, you and I had already angered.

Kua riri kē mātou, they and I had already angered.

Kua riri kē kōutou, you three had already angered.

Kua riri kē rātou, they three had already angered.

Multitudinous: *Kua riri kē koutou katoa,* ye had all previously angered.

Kua rīria ketia ē ahau, had already been angered at by me.

NOTE:—*Riri,* **expressed** anger.

Puku-riri, **unexpressed** anger.

Rīriri, to quarrel.

ON THE FUTURE TENSE.

E is the sign of future tense:—*E tuhituhi Au,* I shall write.

Singular.

E riri Au, I shall anger.

E riri koe, thou wilt anger.

E riri a Ia, he (or she) will anger.

E riri a Ia, it will anger.

(*E kore koe ē riri,* thou wilt not anger.)

Dual.

E riri tāua, you and I shall anger.

E riri māua, he (or she) and I shall anger.

E riri kōrua, you two will anger.

E riri rāua, they two will anger.

(*E kore kōrua ē riri ki ā Ia,* you two will not anger unto him.)

Triplial.

E riri tātou, we three (including you) will anger.

E riri mātou, we three (excluding you) will anger.

E riri kōutou, you three shall anger.

E riri rātou, they three shall anger.

(*E kore koutou ē riri ki ā Au,* you three will not anger unto me.)

When intended to refer to personal action or intention the future sense is very commonly expressed by "*Ko te,*" being the verb substantive and definite article singular:—

Ko te *riri pū kōrua ki ā Au,* you two will certainly anger unto me.

Ko te *whakāāe pū a Ia,* he will most assuredly consent.

Ko te *hāere atu māua ki reira,* we two intend to go there.

Ko te *para Au i taaku wāerenga,* I intend to clear my (new) cultivation-ground.

Ko te *aha koe?,* what are you about to do?

Ko te *hāere mai pea rāua kia kite i ā koe,* they two will probably come along to see you.

Dual Tense.

In compound sentences, two tense signs frequently occur. The second is sometimes merely a repetition of the first, as:—

I *kite Au i ā Ia* **i** *taana tāenga mai*: **I saw** him on his arrival.

Kōrero mai **ana** *a Ia, ā, hāere atu* **ana**: **he spoke** to us and then **went** away.

Sometimes the second presents a complete change of tense, as:—

I *kite Au i ā Ia* **e** *noho* **ana** *i te taha ō te ara*: I **saw** him, (he is) **sitting** (relatively present tense) at the side of the road.

Or:—

I *ā Au i hāere atu nei* **e** *noho* **ana** *a Ia i te taha ō te ara*: When I **went** along, he (is) sitting at the side of the road.

The time of the action is **past** (i), but the speaker makes it **relatively present** by introducing **e-ana**, the twin-signs of present progressive action. In such cases it serves the purposes of clarity to place the true time of the action (i) at the head of the sentence, as shown here. The following form is to be avoided: —

E *noho* **ana** *a Ia i te taha o te ara*, **i** *ā Au i hāere atu nei*: he (is) **sitting** at the side of the road, when I **went** along.

Again:—

I *ā Au ka tāe atu nei*, **kua** *riro katoa atu rātou ki tātahi*: when I **arrived** (past) there, they had already (literally have now, perfect) all gone to the coast. Here the use of **kua** (the sign of the perfect tense), diverts the action from **past** to the **relatively perfect.**

With these examples before him, the student may intelligently proceed to work out similar forms of dual tense.

EMPHATIC FORM OF THE ACTIVE VOICE.

Singular.

E riri ana anō Au, koe, or, *Ia*:

I do **anger**, thou dost, he, she, or it doth anger.

Dual.

E riri ana anō Tāua, Māua, Kōrua, or, Rāua:
You and I, he (or, she) and I, you two, they two—do anger.

Triplial.

E riri ana anō Tātou, Mātou, Kōutou, Rātou:
We three, us three, you three, they three—do anger.

Subjunctive Mood.

Mehemea e riri ana anō Au: If I do anger.
Ahakoa i riri anō Au: Although I did anger.

Imperative Mood.

Mē riri koe, kōrua, kōutou: you, you-two, you-three, must anger.

Negative Forms.

Kā hore kau ō āku nei riri: I have no anger: I do not anger.
Kīhai Au nei i riri: I did not anger.

Prohibitive Forms.

Kaua koe na ē riri: do not you anger.
Kei riri koe na: (I advise) you not to anger.

Interrogative Forms.

E riri ana koia koe: do you truly anger?
E riri ana rānei koe: do you actually anger or not?
I riri koia koe: did you truly anger?
I riri rānei koe: did you anger or not?

Miscellaneous Forms.

Anō ki āhau ē riri ana koe: it seems to me, thou art angering.
I te mea ē riri ana koe: as thou art angering.
I mea Au i riri koe: I felt that thou didst anger.
Nō te mea i riri koe: because thou didst anger.

I ā koe ē riri ana: whilst thou wert angering.

I te mea kua riri koe: as you have now angered.

Ki te mea ē riri a Ia; should he anger.

Tēnā anō pea i riri a Ia: perchance he did anger.

Kā hore nei anō koe i riri noa: why, you have not yet angered.

Nā reira ahau i riri ai: therefore did I anger.

Ko te take tonu tēnā ō taaku riri: that is the precise cause of my anger.

Nā wai, ā, kā riri Au: and eventually I became angry.

Kā kawe nei, ā, riri ana a au: and it continued until at last I angered.

E tāe mai Au, kā riri koe: whene'er I arrive, you anger.

I hua Au ē, e kore koe ē riri: I had the impression that you would not anger.

Ko Au kia tāe wawe mai, kā riri ai koe: I am to arrive before you may anger.

I pōhehe Au ē, e kore a Ia e riri: I was under the misconception that he would not anger.

Ko Au kia mate, ka kīia ai koe "he tangata": I am to be dead, then you may be declared to be "a man."

Passive Forms.

Past:—*I rīria ahau ē rāua*: I was rebuked by those two (by the two of them).

Perfect:—*Kua rīria ahau ē rāua*: they-two have now rebuked me.

Present:—*E rīria ana Au ē rāua*: I am being rebuked by the-two of them.

Future:—*Ko te riria au ē Ia*: I shall be rebuked by him.

Jussive Tense.

Kia Mārama: let it be light.

Kia tika: let it be just.

Chapter VII.

REGULAR USE OF TENSE-SIGNS IN SENTENCE CONSTRUCTION.

Assuming that sufficient examples have now been given as aids to the formation of simple sentences, examples in compound sentences may now be considered.

In speaking, naturally enough, different modes are employed in the arrangement of the parts of a compound sentence. The method here presented is, owing to its clearness, that usually adopted by the best Native speakers.

In order to admit a full, if rapid, employment of the various tenses, we may assume that some person (or persons) has been, is, or, will be—asked, to go to some place to fetch some article.

Having assumed this it is further necessary to premise that the consent of such person is an essential. That consent (or, refusal) is made to rule the sentence, the several parts of which proceed in the following order:—

(*a*) The Tense.
(*b*) Declaration and person concerned.
(*c*) Locality of the object to be brought.
(*d*) The verb, as, *Tiki*—to fetch.
(*e*) The object itself, as, *Waka*—canoe.

The exercise is set out in the first person singular. By the substitution in its place of any other person (or, number of persons), the whole of the personal pronouns may be used; or, any noun or proper name, as required. It is to be observed that the concluding clause may be

used with any one of the introductory clauses. In speaking the rising inflection is used prior to the close of a long sentence:—

PAST PERFECT.

Kua whakaāe kē Au—kia hāere atu ki te Roto, ki te tiki i te waka.

I have long since consented—to go along to the lake to fetch the canoe.

PAST.

I whakaāe pea Au—kia hāere atu ki te Roto, ki te tiki i te waka.

I perhaps did consent—to go along to the lake, to fetch the canoe.

I whakaāe Au—kia hāere atu ki te Roto, ki te tiki i te waka.

I did consent—to go along to the lake, to fetch the canoe.

PERFECT.

Kua whakaāe pea Au—kia hāere atu ki te Roto, ki te tiki i te waka.

I perhaps have now consented—to go to the lake, to fetch the canoe.

Kua whakaāe Au—kia haere ki te Roto ki te tiki i te waka.

I have now consented—to go to the lake, to fetch the canoe.

PRESENT.

E pai ana Au ki te whakaāe—kia haere ki te Roto, ki te tiki i te waka.

I am willing to consent—to go to the lake, to fetch the canoe.

E whakaāe ana Au—kia haere ki te Roto, ki te tiki i te waka.

I am consenting—to go to the lake, to fetch the canoe.

Future:—

E whakaāe pea Au—kia haere atu ki te Roto, ki te whakahoki i te waka.

I may consent—to go along to the lake, to return the canoe.

E whakaāe Au—kia, etc. (add concluding clause as before).

I will consent—to, etc.

E whakaāro ana Au ki te whakaāe—kia,——

I am inclining to consent—to,——

Tērā ake pea Au e whakaāe—kia,——

I will probably eventually consent—to,——

Tērā ake Au e whakaāe—kia,——

I will eventually consent—to,——

Tērā pea ē kore Au ē whakaāe—kia,——

It may be that I will decline to consent—to,——

E kore Au ē whakaāe—kia,——

I will not consent—to,——

E kore rawa nei Au e whakaāe—kia,——

Verily, I will absolutely decline to consent—to,——

Imperative:—

Mē whakaāe koe—kia,——

You must consent—to,——

Kaua koe e whakaāe—kia,——

Do not you consent—to,—

Kei whakaāe koe—kia,——

(I warn) you not to consent—to,——

Optative:—

Kia whakaāe ahau—ki te,——

To make me consent—to,——

Kia whakaāe ai ahau—ki te,——

In order to induce me to consent—to,——

Subjunctive:—

Mehemea ka whakaāe Au—kia,——

If I then consent—to,——

Mehemea ē kore Au ē whakaāe—kia,——

Should I not consent—to,——

Narrative forms:—

Whakaāe ana Au—kia,——

I agreed—to,——

Kīhai Au i whakaāe kia hāere atu ki te Awa, ki te kaukau i te wai.

I did not consent to go along to the river, to bathe in the water.

The incident may be commented on, thus:—

Whakaāe ana hoki rāua—kia,——

So they-two consented—to,——

He aha rawa te take i whakaāe aī a Ia—kia,——

Whatever cause induced him to consent—to,——

He aha rā te take i kore ai kōrua ē whakaāe—kia,——

What possible reason is there that you-two did not consent—to,——

He aha koia te take ē whakaāe ai māua—kia,——

What is the reason that can be offered to induce us-two to consent—to,——

Ka, not a tense sign.

So extensive is the use of the particle **kā**, that scholars, such as Williams and Maunsell, have been deceived into regarding it as a true tense sign. That it is not so may be demonstrated in a momentary consideration of the simplest sentence, such as:—

Kā *kite Au.*

Here no amount of erudition is equal to a discovery of the tense, therefore, time of the action; because **kā** does

not indicate that. Observe the change with the introduction of a true tense-sign:—

Kite ana Au
I kite au } I saw

E kite ana Au, I see.

Kua kite Au, I have now seen.

E kite Au
Ko te kite Au } I shall see.

Kā can be intelligibly used only:—

(*a*) When the tense is clearly set out in the same sentence—

Kā kite Au **apopo,** I shall see **to-morrow.**

(*b*) When the time is clearly understood,—

E haere ana koe ki Kaikohe? are you going to Kaikohe?

Ae, yes.

Ka haere hoki Au, then I will go too.

In those forms it is used merely as a colloquial substitute for tense, the tense being otherwise made clear; and it may be rendered by **then,** or, **now.**

(*c*) Where tense is unnecessary it may be rendered by **this is,** or, **that is**:—

Kā pai, that is good; *kā kino,* that is bad; *kā tika,* that is right; *kā hē,* that is wrong; *kā reka,* that is sweet; *kā kawa,* that is bitter; *kā hore,* that is not so, etc.

ON THE NEGATIVE.

We have just been considering various uses of the particle *kā.* It is usually prefixed to **hore** and **kore,** common expressions of negation and dissent—*kā hore.* In the Waikato and along the greater part of the East Coast (North Island) *kā hore* has come to be used to express almost every conceivable form of negative; so

much so that the aspirate has been entirely worn off, and **kāore** is now heard most painfully free. It is, therefore, necessary to place before the student such other forms as are proper to the language:—

Kā hore: no, not so. *Ka hore noa iho*: nothing of the kind.

Hore rawa: verily no. *Kore rawa*: not so, verily.

Hore kau *he tangata i reira*: there was **nobody** there.

Kā kore *i tēnā, hei tētahi*: **if not** that, try some other.

Kā kore *nei a Ia i kī mai*: he **did not** tell me.

Kīhai i roa: 'twas not long.

Kīhai Au i whakaāe: I did not assent.

Kīhai ano (*"kianō"*) *i whakaāe noa*: has not yet assented.

Kā kore a Ia e kī mai: if he does not tell (you).

E kore Au ē whakaāe: I will not assent.

He mea noa tēnā: that is a matter of no consequence.

Kaua koe e whakaāe: do not you assent.

Kā hori tēnā: that (statement) is incorrect.

Kā tito tēnā: that (statement) is an invention.

Kā teka tēnā: that (statement) is false.

Kā hē tēnā: that (statement) is wrong.

Kei whakaāe koe: you had better not assent.

E **hara** *i tena*: that is **not** it.

E **hara** *i a Au*: it is **not** mine.

These examples suffice to show that **kihai** largely indicates the past; **ka hore**, the present; and **e kore** the future.

A peculiar use in negation is given to the definite article, *te*; here it is strongly accented:—

Tē *rongo* **te** *tamaiti nei*: this child will **not** obey.

No reira Au **tē** *hāere atu ai*: therefore I would **not** go.

He aha koe i **tē** *korero ai*: why did you **not** speak, or, say so?

ON ANTONYMS OR EXTREMES.

A.

Aō, light of day.
Pō, darkness of night.

Ata, morning.
Ahiahi, evening.

Ara, road, path, way.
Ara-kore, roadless, pathless.

A, to drive.
Arahi, arataki, to lead.

Ahuahua, to resemble.
Rerekē, not to resemble.

Aitūā, unfortunate, bad omen.
Waimarie, fortunate, good omen.

Anewa, weak, listless.
Uaua, strenuous.

Apiti, side by side.
Tirara, scattered.

Apiapi, close together.
Wehewehe, separated.

Apo, mean, grasping.
Marere, free, generous, liberal.

Apuapu, crammed, stuffed.
Korokoro, loose.

Arai, to screen, block.
Whakawātea, to free of obstruction.

Arita, eager, keen.
Akutō, slow, backward.

Aroha, pity, love, sorrow.
Tūkino, show resentment.

Aru, to chase.
Whakataki, to meet.

Ataāhua, pretty.
Kinokino, ugly, ill-favoured

Awa, river, channel.
Awakeri, a dug ditch or drain.

Angi-hau, gentle zephyr.
Awhā, gale, storm.

Awhitu, regret.
Koa, rejoice over.

Aukati, to prevent.
Awhina, to assist.

E.

Eke, to get upon, mount.
Heke, get down from, dismount.

Ene, to flatter.
Hanihani, to disparage, speak ill of.

Eti, shrink, show timidity.
Māia, fearless, bold.

Ewa, extol, exalt.
Taunu, to revile.

I.

Ikeike, high.
Pāpaku, low.

Inaki, press, crowd together.
Taiwehe, separate and free.

Inoi, to entreat.
Ioio, hard, stiff.
Iro, submissive.
Iti, little.
Iwi, bone, tribe.

Tono, to demand.
Ngāwari, soft, yielding.
Turi, unsubmissive.
Nui, rahi, large.
Kikokiko, flesh.

O.

O, provision for journey.
Okooko, carry in arms.
Omaki, move swiftly.
Onge, scarce.
Ora, alive and well.
Oreore, very dry.
Oru, boggy.
Ota, green, uncooked.
Whakaoti, to finish.
Ouou, torutoru, few.

O-kore, without provision.
Pīkau,waha, carry on back.
Ata-haere, go slowly.
Tini, plentiful.
Mate, dead.
Tere, very watery.
Mārō, firm.
Māoa, ripe, cooked.
Tīmata, to begin.
Maha, many.

U.

U, firm (as a post).
Ua, rain.

Uaki, open (as a door).
Uho, heart (of a tree).
Ukauka, preserved, sound.
Ukupapa, all dealt with.

Umaraha, widely extended.
Umiki, awhio, go around.

Unu, undo, untie.
Unuora, dearest in life.

Unga, to invite.
Uri, descendant.
Uru, to associate one's self.

Uru-kehu, light-haired.
Utu, payment, price.

Tungāngā, loose (as a post)
Paki, rainless, fine after rain.
Tūtaki, shut (as a door).
Taitea, sap (of a tree).
Pirau, rotted.
Tōenga, residue (undealt with).
Whāiti, in narrow compass.
Poka-pū, go direct, short line.
Here, to tie.
Mauā-hara, object of hatred.
A, to drive away.
Tupuna, ancestor.
Puta-ki-waho, disassociate one's self.
Uru-pango, dark-haired.
Utu-kore, paymentless.

Uwha, female (of animals).
Uwhi, to cover over.
Tourawhi, male (of animals).
Huke, uncover, expose.

Ha.

Hā, tasty.
Hahu, disinter.
Haka, song and dance.
Hakahaka, short in height.
Hākari, a feast.
Hākerekere, downcast.
Hakiki, unkind, overbearing.
Hakune, careful, deliberate.
Hanga, make, build up.
Hāpai, lift up.
Hara, guilt.
Haumaruru, languid.
Haunga, odour, smell.
Hauora, revived.
Haupū, place in a heap.
Hē, wrong.
Whakahē, mislead, put wrong.
Hika, to inflame.
Hiwi, ridge of a hill.
Hōhonu, deep.
Hohoni, graze surface.
Hono, to join.
Huna, to conceal.
Hā-kore, tasteless.
Nehu, inter, bury.
Tangi, song of lament.
Teitei, tall in height.
Kai-kore, without food.
Harihari, elevated, glad.
Atawhai, kind, gentle.
Hikaka, careless, rash.
Tukituki, break down.
Tuku-iho, let down.
Hara-kore, guiltless.
Whai-ngoi, energetic.
Haunga-kore, odourless.
Hemo, faint.
Akirikiri, to scatter.
Tika, right.
Whakatika, put right.
Tinei, extinguish.
Hāpua, depression.
Pāpaku, shallow.
Ngoto, enter deeply.
Unu, disjoin.
Whakakite, to disclose.

Ka.

Kaitoa, expressing pleasure
Kakama, nimble, sprightly.
Kapi, covered.
Kakara, scent.
Karanga, to call.
Karawa, mother (other than human).
Pōuri, dejection, gloom.
Pūhoi, sluggish.
Tuwhera, uncovered.
Piro, stench.
Noho-puku, remain silent.

Kati, shut, closed.
Kata, to laugh.
Katau, right (side).
Kāteatea, not close.
Kāweka, ridge of a hill.
Kawiu, shrunk.
Kē, unlike.
Keokeo, peak of a hill.

Keukeu, motionless.
Kewha, irresolute.
Kī, full.
Whakakīkī, to instigate.

Kikini, to pinch, nip.
Kino, bad.
Kōangiangi, cool.
Rāē, forehead.
Kohi, to collect.
Kōhure, to dig up.
Kōkeke, winding (as river)
Kōkiri, dart forward.
Kōmā, pale.
Kokomo, thrust in (as peg)
Kōnene, outcast.

Konewa, dream-song.
Konewha, drowsiness.
Kōnihi, avoiding observation.
Kōngehe, feeble.
Kōpiko, backwards and forwards.
Kokopi, double-in.
Kōpuke, make hillocks.
Kora, particle.
Koraha, open country.
Kōrapa, alarm.
Korara, disperse.

Pūare, open.
Tangi, to cry.
Maui, left (side).
Pipiri, close.
Rāōrāō, valley.
Kowhera, open extended.
A-riterite, to resemble, alike
Hōrua, steep circular depression.
Koni, to move.
Kaikā, eager.
Takoto-kau, empty.
Pēehi, to suppress (badness).
Mirimiri, to smooth, fondle.
Pai, good.
Werawera, warm.
Kōhamo, back of head.
Rui, to scatter.
Tanu, to bury down.
Kōtika, straight (as river).
Tākiri, dart backward.
Pūpango, darkish.
Unuhi, pull out (as peg).
Tangata-whenua, man of the soil.
Waiata, conscious song.
Mata-āra, wakefulness.
Aro-nui, courting observation.
Ngoi, strength.
Tītika, straight on.

Whakatika, straighten.
Kōruarua, make holes.
Kauika, heap.
Ngahere, bush country.
Noho-mārie, at ease.
Huihui, assemble.

Koha, promise.
Korongata, unfulfilled promise.
Korou, having purpose.
Korou-kore, having no purpose.
Kōtua, respect.
Taunu, revile.
Kōwāē, to divide.
Kōpiri, to stick together.
Kōwhane, to bend.
Whakatika, to straighten.
Kūene, to urge on.
Whakaware, to delay.
Kūiki, to desire.
Whakaparahako, desireless.
Kurutete, to exchange.
Hōatu-nōa, give without return.

Ma.

Mā, white.
Mangu, pango, black.
Māeneene, smooth.
Mātaratara, rough, prickly.
Maha, many.
Torutoru, few.
Mahara, to remember.
Wareware, to forget.
Mahi, to work.
Māngere, to idle.
Mahuru, contented ease.
Māihi, uneasy.
Makariri, cold, winter.
Raumati, summer.
Mākona, food-satisfied.
Hiakai, food-hunger.
Māmā, not heavy.
Taimaha, heavy.
Mamāō, distant.
Tata, near.
Whakahau, to animate.
Mārohirohi, dispirited.
Manawareka, pleasing.
Mataharehare, offensive.
Matareka, fondness.
Matakawa, dislike.
Mate, death.
Ora, life.
Matika, rise up.
Takoto, lie down.
Matoro, woo, court.
Whakarere, desert.
Maunga, mountain.
Māniа, plain.
Mamāē, pain.
Mauru, eased of pain.
Meko, to withhold.
Hōatu, to give.
Mōana, ocean.
Tuawhenua, land, country
Moe, to sleep.
Ara-ake, to wake.
Mōhio, to know.
Mōhio-kore, not to know.
Mohu, to smoulder.
Kā, to be afire.
Mua, before.
Muri, behind.
Mūrere, clever, knowing.
Kūware, unknowing.
Mākā, wild.
Rarata, tame.

Na.

Nanea, copious.
Whakanano, discredit.
Noa, free of restriction.
Māiti, scarce.
Whakatika, credit.
Tapu, ceremonially restricted.

Pa.

Pākani, quarrelsome.
Pana, expel.
Pākaru, to break, smash.
Papatahi, flat (of land).
Mārama, clear (as speech).
Pariratanga, intermittent.
Pūāō, dawn.
Pūea, emerge from water.
Puhi, a virgin free.
Pūwaha, mouth of river.
Māhaki, good tempered.
Unga, invite.
Whai-hanga, to mend.
Pukepuke, hilly (of land).
Papipapi, confused (as speech).
Pūmau, continuous.
Ahiahi-po, dusk.
Toremi, sink into water.
Taumau, one betrothed.
Mātāpuna, fount, or source

Ra.

Rā, the sun, day.
Rangi, the sky.
Ropi, to close.
Rukaruka, indefinite.
Ruru, sheltered from wind.
Riri, to express anger.
Pō, the night.
Papa, the earth.
Uaki, to open.
Tonu, definite.
Hau, windy.
Riri-puku, unexpressed anger.

Ta.

Tāawhitāawhi, to hang back
Tāepa, to hang down.
Tāhapa, an acute angle.
Whakatahe, clear from obstruction
Tahitahi, to scrape.
Tāhoata, pumice stone.
Tāhoro, cause to collapse.
Tahora, open country.
Tai-ū, high tide.
Rere-mua, to dash forward.
Whakatare, to hang up.
Tāpou, perfectly straight.
Kati, to obstruct.
Tīhore, to peel off.
One-papa, sandstone.
Hanga, to upbuild.
Ngahere, bush country.
Tai-pākoa, low tide.

Tai-whanake, half-tide (rising)
Tai-pā, half-tide (falling).

Tai-heke, descent.
Tai-piki, ascent.

Taihoa, by and bye.
A-kua-nei, presently.

Tāiri, sun at eve.
Mōiri, sun at morn.

Taitama, youth.
Taitamāhine, maiden.

Taitea, whitewood, sap.
Taiiho, hardwood, heart.

Takare, eager to get on.
Takaware, languid indifference.

Takatū, quite ready.
Takaware, delaying.

Takawiri, twisted (as a tree).
Akoako, straight grained.

Take, root, cause.
Take-kore, without cause.

Takuhe, contented, secure.
Hiwa, alert, apprehensive.

Takutai, sea-coast.
Tua-whenua, inland.

Tāmuimui, to crowd upon.
Papahoro, to scatter from.

Tāpiri, add to.
Tango, take from.

Tapore, bend, sag, faint.
Tawharu, curved.

Tarapi, delicate, fastidious.
Kai-horo, coarse, gluttonous.

Tararau, loud confused noise.
Tangi, sound.

Taraweti, hostile.
Māhaki, friendly.

Tarehu, unaware.
Mōhio, aware.

Taruna, marriage connections.
Whanaunga, blood relations.

Tātahi, wide apart.
Pipiri, close together.

Tātai, to measure, enumerate.
Whakarite, to compare.

Tātere, unsettled.
Pūmau, settled.

Tau, year.
Marama, moon, month.

Tatau, door.
Kūwaha, an opening (as doorway).

Taumua, be in front.
Tauhiku, be in the rear.

Taumārō, obstinate.
Taungāwari, yielding.

Tauhōū, stranger.
Taunga, intimate.

Taupuru, cloudy sky.
Ao-rangi, clear sky.

Taurangi, incomplete.
Taurite, complete.

Tauwhena, dwarfish.
Tokoroa, tall and slight.

Tāwhiri, wave good-bye.
Pōwhiri, wave welcome.

Tīoro, jar on the ear.
Paparōnaki, please the ear.

Tipatipa, ill-founded.
Tīpoka, dig and expose.
Tīwhana, curved.
Tohatoha, to distribute.
Tomo, to enter.
Au-ripo, noisy current.
Tōuwha, swell.
Tūāō, transient.
Tohunga, wise.
Tuahangata, hero of a tale.

Tūhea, overgrown with scrub.
Tūwhiti, to banish.
Tuku, to let go.
Tūoi, without fat.
Tupere, to ejaculate.
Tūpono, by chance.
Turuki, to supplement.
Tūtanga, a portion.
Tūtohu, to favour.

Tūwaharoa, yawn.

Taketake, well-founded.
Tāpuke, dig and cover.
Pīpiko, bent.
Kohikohi, to collect.
Puta, to withdraw.
Au-torino, flowing smoothly
Kōkohu, sink in.
Tūturu, fixed.
Hauwarea, foolish.
Tua-wahine, heroine of a tale.
Wātea, clear.

Unga, to invite.
Hopu, to seize.
Mōmona, fatty.
Wahangū, remain silent.
Rokohanga, by design.
Tinana, without addition.
Tinana, the whole.
Whakaparahako, to reject with scorn.
Kokopi, compress lips.

Wa.

Waingohia, easy.
Warea, busy.
Wawata, secret longing.
Weherua, of two minds.
Wetiweti, disgusting.

Uaua, difficult.
Takakau, at leisure.
Hiahia, expressed desire.
Whakaaro, fixed opinion.
Pārekareka, delightful.

Chapter VIII.

ON THE GRAMMAR.

The grammatical or idiomatical structure largely illustrates that:—

1. Noun and substantive precede the adjective—
   He tangata pai, a man good.
   He tikanga kino rawa, a rule bad very.

2. Number is indicated by a change of article—
   Te Mōana. the ocean.
   Ngā Tai, the tides.

3. The possessive pronoun precedes the noun—
   Taaku mokopuna, my grandchild.
   Taana whakaaro ki a Te Hau, his consideration towards Te Hau.

4. The verb follows the article or tense-sign and precedes the noun or substantive—
   Te kōrero ō tēnei tangata, the talk of this man.
   I tangi te tamaiti, did cry the child.

5. The time is indicated by a tense-sign, which, *e—ana* excepted, invariably precedes the verb.
   Kihai au i *rongo,* not I **did** hear.
   Kua taka iho te tamaiti, **has now** fallen down the child.

6. The passive (see list of verbs) is formed by a verbal suffix—
   Kata, to laugh.
   Kataina, laughed over.

7. Continuity or repetition of action is indicated by partial or whole re-duplication—

Oma, to run.
Omaoma, a sequence of runs.

8. The whole of the vowels are used in enumeration and each as a numerical prefix has its peculiar value. (See alphabetical tables.)

9. There are four persons and three numbers (table of personal pronouns).

10. The mode of comparison (see page 16) is clear and precise.

11. In tense, the jussive, "let it be," is included—

Kia mārama, let it be clear.
Kia tika, let it be just.

12. Causation is effected by a prefix, *whaka*—

Taka, to fall.
Whakataka, to cause to fall.

13. The letter *a* is commonly used as a personal article or prefix to proper names and pronouns—

A Tītore, **namely** Tītore.
Kia tāē mai **a** *ia,* when he arrives.

14. An article precedes each substantive in a sentence—

Te *waka me* **nga** *hoe,* **the** canoe and **the** paddles.

15. The imperative mood is indicated by **mē**, must, preceding the simple form of the verb—

Mē ui e koe, you **must** enquire;

or by using the verb at the head of the sentence—

Haere atu ki a ia, go unto him.
Tikina atu he wahie, go fetch some firewood.

On "I was," "I had been."

Was—

Ko au taua tamaiti, I was the boy referred to.
Ko au tetahi i hāēre, I was one of those who went.
Ko au i reira, I was there.
Ko au te mea i whara, it was I who was hurt.

I had been—

I tae ano au ki reira i mua } I had been there
I reira au i mua ai } formerly.
Kua roa au e takoto mate ana, ka tāē mai ra a ia,
I had been long lying ill when he arrived.

I have been—

Kua tāē kē mai au ki konei, I have been here for some time.
Kua tāē au ki reira, I have been there.
Kua māmingatia au, I have been duped.
Kua patua au, I have been beaten.

I have become—

Kua turorotia au, I have become an invalid.

I shall be—

Ko reira au, I shall be there.

Chapter IX.

ON VERBS AND TERMINALS.

A verb has four clearly defined forms or gradations. First the simple form as **tuku**, to let go; next the passive form with the terminal syllable **a**, as **tukua**, a form which is usually used **before the fact**, thus: "*Kaua e tukua ē koe te Kurī na*"; or, "do not you let that dog go"; next the passive form with the terminal syllable **na**, a form which is usually used **after the fact**, as: *He aha i tuku***na** *ai e koe te Kuri na?* or "what did you let that dog go for?" and finally the verb with its verbal-noun terminal **nga**, as **tukunga**, a form which indicates the act or fact of the **letting go**; for this terminal, **nga**, corresponds to the English terminal, **ing** (as go, going): "*I kite Au i taana* **tukunga** *i te Kuri*"; or, "I saw his **letting go** of the dog."

Examples.

Verb.	Future.	Past.	Perfect.
Koko, to scoop.	*Kokoa.*	*Kokona.*	*Kokonga.*
Kuru, to pommel, bruise.	*Kurua.*	*Kuruna.*	*Kurunga.*
Toro, to visit.	*Toroa.*	*Torona.*	*Toronga.*
Hoko, to exchange.	*Hokoa.*	*Hokona.*	*Hokonga.*
Puru, to stop, plug.	*Purua.*	*Puruna.*	*Purunga.*
Toko, to pole.	*Tokoa.*	*Tokona.*	*Tokonga.*
Akoako, to instruct.	*Akoakoa.*	*Akoakona.*	*Akoakonga*
Tatari, to await.	*Tāria.*	*Tārina.*	*Tāringa.*
Tapa, to name.	*Tapaia.*	*Tapaina.*	*Tapanga.*
Kuku, to nip.	*Kukua.*	*Kukuna.*	*Kukunga.*
Heke, to descend.	*Hekea.*	*Hekena.*	*Hekenga.*
Heru, to comb.	*Herua.*	*Heruna.*	*Herunga.*
Here, to tie.	*Herea.*	*Herena.*	*Herenga.*

Verb.	Future.	Past.	Perfect.
Wete, to untie.	*Wetea.*	*Wetena.*	*Wetenga.*
Horo, to swallow.	*Horoa.*	*Horona.*	*Horonga.*
Tātaku, to repeat.	*Tātakua.*	*Tātakuna.*	*Tātakunga*
Tahu, to kindle.	*Tahua.*	*Tahuna.*	*Tahunga.*
Tomo, to enter.	*Tomoa.*	*Tomona.*	*Tomonga.*
Hopu, to catch.	*Hopua.*	*Hopuna.*	*Hopunga.*
Kata, to laugh.	*Kataia.*	*Kataina.*	*Katanga.*
Taki, to recount.	*Takia.*	*Takina.*	*Takinga.*
Whāō, to stow.	*Whāōa.*	*Whāōna.*	*Whāōnga.*
Tiki, to fetch.	*Tikia.*	*Tīkina.*	*Tīkinga.*
Tītari, to smash.	*Tītaria.*	*Tītarina.*	*Tītaringa.*
Hītoko, to hop.	*Hītokoa.*	*Hītokona.*	*Hītokonga.*

There is, however, a particular class of verbs to which this terminal **na** does not appear to apply; other terminal forms being substituted. These are verbs in which the consonant **n** finds a place. Tanu, to bury, for instance, becomes *tanu***mia,** not *tanu***na**; similarly, *tono,* to send, does not become *tono***na**; neither does *whana,* to kick, become *whana***na**. This fact appears to have led to the introduction of a variety of terminal forms, as we shall presently see. This again appears to have led to a reduction to *three* of the *four* clearly defined verbal gradations shown in the foregoing list. These forms apparently govern (in addition to the class of verbs in which **n** occurs) adverbs, adjectives, and a number of causative verbs.

Of the variety of terminals under notice, the following are the principal:—

Verb.	First Terminal		Final Terminal
	a,	becomes	*nga*
Ahuru, warm.	*Ahurua.*		*Ahurunga.*
	tia	,,	*tanga*
Aua, I know not.	*Auatia.*		*Auatanga.*

Verb.	First terminal.		Final terminal.
	ria	„	*ranga*
Mātau, learn.	*Mātauria.*		*Mātauranga.*
	ngia	„	*nga.*
Wehi, fear.	*Wehingīa.*		*Wehinga.*
	mia	„	*manga*
Tanu, to bury, inter.	*Tanumia.*		*Tanumanga*
	hia	„	*hanga*
Tangi, to weep.	*Tangihia.*		*Tangihanga.*
	kia	„	*kanga*
Moto, a punch.	*Motokia.*		*Motokanga.*
	kina	„	*kanga*
Tua, to fell (as a tree).	*Tuakina.*		*Tuakanga.*
	ia	„	*nga*
A, to drive.	*Aia.*		*Anga.*
	whia	„	*whanga.*
Whawhāō, to cram.	*Whāōwhia.*		*Whāōwhanga.*

With such a variety of terminals at hand, the speaker has a wide choice; but, having chosen the form of his first terminal he is bound to use its corresponding final terminal. As we have just seen the equations are: *a—nga*; *ngia—nga*; *ria—ranga*; *tia—tanga*; and *kia—kanga*. A speaker, then, in using for example the causative verb **whakaātu**, (or, to cause to know) having, as he proceeds, used a first terminal, must use its corresponding final terminal, as follows:—

Whakaātu.	*Whakaātua.*	*Whakaātunga.*
Whakaātu.	*Whakaātungia.*	*Whakaātunga.*
Whakaātu.	*Whakaāturia.*	*Whakaāturanga.*
Whakaātu.	*Whakaātutia.*	*Whakaātutanga.*
Whakaātu.	*Whakaātukia.*	*Whakaātukanga.*
Whakaātu.	*Whakaātuhia.*	*Whakaātuhanga.*

To that rule there is no exception unless that made by the proverbial slip of the tongue.

By the process of gradation portions are omitted from such verbs and so on as are partially or wholly reduplicated. Thus:—

Tatari, to await, becomes *Tāria* and *Tāringa*.

Whawhāō, to cram, becomes *Whāōwhia* and *Whāōwhanga*.

Katakata, to laugh, becomes *Kataina* and *Katanga*.

Whanawhana, to kick, becomes *Whanaia* and *Whananga*.

Tatau, to count, becomes *tāua* and *Tauanga*.

Titiro, to look, becomes *Tirohia* and *Tirohanga*.

Kaukau, to bathe, becomes *Kauria* and *Kauranga*; and so on.

The verb and its accompanying adjective must always agree in terminal form, as:

Korero pai, good talk.

Korerotia paitia.

Korerotanga paitanga.

Although the final sound of *a* in the above forms invariably indicates the passive, the sound of **e** is occasionally used instead of it:—

Hō, to pout, becomes *Hōine* and *Hōinenga*.

Aō, to dawn, becomes *Aōine* and *Aōinenga*.

Pāō, to crush, becomes *Pāōike* and *Pāōikenga*.

Kōrū, to sink dying, becomes *Kōrue* and *Kōruenga*.

Having so far dealt with verbal suffixes, two verbal prefixes, *Kau* and *Tai*, may now be noticed. The chief function of these appears to be to modify the sense; the same may be said of *taka* when used as a verbal prefix:—

Amo, to shoulder (as a heavy piece of wood).

Kau-amo, to shoulder (as four persons shouldering along an invalid between two poles; the load, being distributed, is comparatively light.

Tuku, to let go.

Kau-tuku, to let go gradually (as to "pay-out" a line, nautically).

Heke, to descend.

Tai-heke, to descend slowly or gradually.

Mārō, hard.

Tai-mārō, moderately hard.

Kaha, strong.

Tai-kaha, moderately strong.

Tangata, man.

Tai-tangata, a young man scarcely matured.

Horo, swift, speedy.

Taka-horo, hurriedly (a stout person or an invalid may hurry along without attaining much speed).

Ware, delay.

Taka-ware, to hesitate.

Tāpui, a collection.

Taka-tāpui, inseparable ("*hoa taka-tāpui,*" an inseparable friend).

There are other interesting prefixes, the functions of which the student may ascertain for himself; for instance the prefix **au**—as:—

Mihi, to greet (as one person greeting another).

Au-mihi, to greet (the united greetings of a number of persons to a distinguished visitor or visitors).

Tāia, to injure, cast down, or destroy a person.

Au-taia, to injure, cast down, or destroy many persons. (Said of a criminal, or an evil such as drinking, gambling and so on.)

LIST OF VERBS.

Verb active.	Passive or Imperative.	Verbal noun.
	A.	
A, to drive off	*Aia*	*Anga*
Ahu, to mould	*Ahua*	*Ahunga*
Whakaāhua, to form	*Whakaāhuatia*	*Whakaāhuatanga*
Ai, (possible to be), act of coition	*Aitia*	*Aitanga*
Aki, to dash against	*Akina*	*Akinga*
Ako, to instruct	*Akona*	*Akonga*
Amo, to shoulder	*Amohia*	*Amohanga*
Anau, sway to and fro	*Anaua*	*Anaunga*
Anga, move towards	*Angaia*	*Anganga*
Whakaangi, fly, as a kite	*Whakaangia*	*Whakaangінga*
Apiti, to place together	*Apitia*	*Apitinga*
Apo, appropriate, grab	*Apohia*	*Apohanga*
Arahi, to conduct	*Arahina*	*Arahanga*
Aroha, to love, compassionate	*Arohatia*	*Arohatanga*
Arai, prevent	*Araia*	*Arainga*
Arau, entangle	*Arautia*	*Arautanga*
Whakaāri, to display	*Whakaāria*	*Whakaāringa*
Aro, confront	*Aroa*	*Aronga*
Arohi, inspect	*Arohirohia*	*Arohirohinga*
Aropiri, attached	*Aropiria*	*Aropiringa*
Aru, to chase	*Arumia*	*Arumanga*
Atawhai, tend kindly	*Atawhaitia*	*Atawhaitanga*
Whakaātu, to inform	*Whakaāturia*	*Whakaāturanga*
Auru, to free	*Aurutia*	*Aurutanga*
Aweke, misrepresent	*Awekea*	*Awekenga*
Awhi, embrace	*Awhitia*	*Awhitanga*
Awhina, support	*Awhinatia*	*Awhinatanga*
	E.	
E, to do	*Engia*	*Eanga*
Whakaēa, repay, avenge	*Whakaēaina*	*Whakaēanga*
Eho, to clarify	*Ehoa*	*Ehonga*
Ehu, make turbid	*Ehua*	*Ehunga*
Eke, mount, embark	*Ekea*	*Ekenga*
Ekoa, to append	*Ekoaia*	*Ekoanga*
Ene, to cajole	*Enea*	*Enenga*
Whakaeo, to disable	*Whakaeoa*	*Whakaeonga*
Epa, pelt, cast	*Epaina*	*Epanga*
Ete, urge along	*Etea*	*Etenga*
Ewa, enlarge, exalt	*Ewaina*	*Ewanga*

Verb active.	Passive or Imperative.	Verbal noun.
	I.	
Ihiihi, nerve twitch	*Ihiihia*	*Ihiihinga*
Iki, consume wholesale	*Ikia*	*Ikinga*
Inoi, entreat	*Inoia*	*Inoinga*
Inu, to drink	*Inumia*	*Inumanga*
Whakairi, hang up	*Whakairia*	*Whakairinga*
Iriiri, to christen	*Iriiria*	*Iriiringa*
Iro, cause pain	*Iroa*	*Ironga*
Whakairo, to carve	*Whakairoa*	*Whakaironga*
Whakaita, to restrain, repress	*Whakaitaia*	*Whakaitanga*
	O.	
Whakaō, call upon loudly	*Whakaōria*	*Whakaōranga*
Oha, affectionately greet	*Ohaina*	*Ohanga*
Owhiti, caution	*Owhitia*	*Owhitinga*
Omoomo, tend sick	*Omoomoa*	*Omoomonga*
Oni, act of coition	*Onia*	*Oninga*
Ore, to bore into	*Orea*	*Orenga*
Oretā, exterminate	*Oretaia*	*Oretānga*
Oka, to stab	*Okaina*	*Okanga*
Oke, struggle	*Okea*	*Okenga*
	U.	
Whakaū, make firm	*Whakaūria*	*Whakaūranga*
Uhu, to wail	*Uhua*	*Uhunga*
Umere, to chant together	*Umerea*	*Umerenga*
Una, to bless, sanctify	*Unaia*	*Unanga*
Unahi, scale fish	*Unahia*	*Unahinga*
Ukui, wipe clean	*Ukuia*	*Ukuinga*
Ukupara, smudge	*Ukuparaia*	*Ukuparanga*
Umiki, completely traverse	*Umikia*	*Umikinga*
Unga, invite	*Ungatia*	*Ungatanga*
Unu, undo, untie	*Unuhia*	*Unuhanga*
Upane, place in ranks	*Upanea*	*Upanenga*
Uru, to unite	*Urua*	*Urunga*
Urungi, to steer	*Urungiia*	*Urungitanga*
Uta, to place as cargo	*Utaina*	*Utanga*
Utu, to pay	*Utua*	*Utunga*
Whakautu, repay, as a loan	*Whakautua*	*Whakautunga*
Utuutu, draw up, as water	*Utuhia*	*Utuhanga*

Verb active.	Passive or Imperative.	Verbal noun
	HA.	
Hāhā, seek for	*Hāhāria*	*Hāhāranga*
Whakahā, breathe, inhale	*Whakahāngia*	*Whakahānga*
Hāehāe, slash, cut into strips	*Hāehāea*	*Hāehāenga*
Hāere, to proceed	*Hāerea*	*Hāerenga*
Hahau, cut down	*Hahauria*	*Hahauranga*
Hahu, to disinter	*Hahua*	*Hahunga*
Haka, sing and dance	*Hakaina*	*Hakanga*
Haku, find fault with	*Hakua*	*Hakunga*
Hakune, profoundly study	*Hakunea*	*Hakunenga*
Hāmama, bawl	*Hāmamatia*	*Hāmamatanga*
Hamu, gather leavings	*Hamua*	*Hamunga*
Hanga, make, build	*Hangaia*	*Hanganga*
Hanihani, disparage	*Hanihania*	*Hanihaninga*
Hangarau, befool	*Hangarautia*	*Hangarautanga*
Hangareka, jest with	*Hangarekatia*	*Hangarekatanga*
Hāō, enclose as in a net	*Hāōa*	*Hāōnga*
Whakahapa, deprive	*Whakahapaina*	*Whakahapanga*
Hāpai, to lift up	*Hāpaia*	*Hāpainga*
Hāparu, inconsiderate	*Hāparua*	*Hāparunga*
Hara, crime, guilt	*Harangia*	*Haranga*
Harau, grope for	*Haraua*	*Haraunga*
Hari, to carry along	*Haria*	*Haringa*
Hārō, dress flax fibre	*Hāroa*	*Hāronga*
Hātepe, cut off, exterminate	*Hātepea*	*Hātepenga*
Hauhake, dig up root crops	*Hauhakea*	*Hauhakenga*
Haukoti, interrupt, intercept	*Haukotia*	*Haukotinga*
Whakahau, inspirit, animate	*Whakahaua*	*Whakahaunga*
Whakahauora, to reprieve	*Whakahauoratia*	*Whakahauoranga*
Whakahāwea, despise	*Whakahāweatia*	*Whakahāweatanga*
Whakahē, to wrong, mislead	*Whakahēngia*	*Whakahēnga*
Hei, to wear on neck	*Heia*	*Heinga*
Here, tie, fasten	*Herea*	*Herenga*
Whakahere, to sacrifice	*Whakaherea*	*Whakaherenga*
Heru, comb hair	*Herua*	*Herunga*
Hihi, to hiss	*Hihitia*	*Hihitanga*
Hiahia, long for, wish for	*Hiahiatia*	*Hiahiatanga*
Hiakai, food-desire	*Hiakaitia*	*Hiakaitanga*
Hiainu, drink-desire	*Hiainutia*	*Hiainutanga*
Hiamoe, sleep-desire	*Hiamoetia*	*Hiamoetanga*
Hīanga, impose upon	*Hīangatia*	*Hīangatanga*

Verb active.	Passive or Imperative.	Verbal noun.
Hiangongo, pine for	*Hiangongotia*	*Hiangongotanga*
Hika, to rub together	*Hikaina*	*Hikanga*
Hīkaikai, to writhe	*Hīkaikaitia*	*Hīkaikaitanga*
Hiki, carry about (as a baby)	*Hikitia*	*Hikitanga*
Hīnana, to glare at	*Hīnanatia*	*Hīnanatanga*
Hinga, to fall prone	*Hingaia*	*Hinganga*
Hipa, to interspace	*Hipaia*	*Hipanga*
Hīpoki, cover over	*Hīpokina*	*Hīpokinga*
Hiwi, heave up a great weight	*Hiwia*	*Hiwinga*
Hirihiri, reliable	*Hirihiria*	*Hirihiringa*
Hoe, to paddle	*Hoea*	*Hoenga*
Hoka, to spread apart	*Hokaia*	*Hokanga*
Hokehoke, lose patience	*Hokehokea*	*Hokehokenga*
Hoko, exchange, barter	*Hokona*	*Hokonga*
Hono, join, unite, splice	*Honoa*	*Hononga*
Hopu, detect, capture	*Hopukia*	*Hopukanga*
Hora, spread out	*Horahia*	*Horahanga*
Hori, slit, slip aside	*Horia*	*Horinga*
Whakahoro, demolish	*Whakahoroa*	*Whakahoronga*
Hohoro, to hasten	*Hohorotia*	*Hohoutanga*
Horomi, to swallow	*Horomia*	*Horomanga*
Horoi, to wash	*Horoia*	*Horoinga*
Hotu, to sigh	*Hotua*	*Hotunga*
Hohou, bind make peace	*Hohoutia*	*Hohoutanga*
Huhu, value	*Huhua*	*Huhuanga*
Whakahōū, renew	*Whakahōūtia*	*Whakahōūtanga*
Hua, to lever	*Huakina*	*Huakanga*
Huaranga, transplant	*Huarangatia*	*Huarangatanga*
Huke, dig, or grub up	*Hukea*	*Hukenga*
Hume, to taper off	*Humea*	*Humenga*
Hūmene, fold, or tuck together	*Hūmenea*	*Hūmenenga*
Huna, to conceal	*Hunaia*	*Hunanga*
Huhunu, singe, char	*Huhunua*	*Huhununga*
Hura, uncover, expose	*Hurahia*	*Hurahanga*
Hure, search underneath	*Hurea*	*Hurenga*
Huri, turn around, roll	*Hurihia*	*Hurihanga*
Huri kō-aro, turn inside out	*Huri kōarotia*	*Huri koarotanga*
Huri kō-tua, turn back to front	*Huri kōtuatia*	*Hurikōtuatanga*
Huri-poki, turn upside down	*Huripokina*	*Huripokinga*
Huti, pluck, or tug off	*Hutia*	*Hutinga*

Verb active.	Passive or Imperative.	Verbal noun.
	KA.	
Kāewa, wander aimlessly	*Kāewaitia*	*Kāewatanga*
Whakakaha, to strengthen	*Whakakahangia*	*Whakakahanga*
Kāwhaki, forcibly carry off	*Kāwhakina*	*Kāwhakinga*
Kākahu, to dress, clothe	*Kākahuria*	*Kākahuranga*
Kahupapa, bridge across	*Kahupaparia*	*Kahupaparanga*
Kai, to eat	*Kaingia*	*Kainga*
Kaikā, too hurriedly	*Kaikātia*	*Kaikātanga*
Kaiā, to rob	*Kaiātia*	*Kaiātanga*
Kaiponu, stingy	*Kaiponua*	*Kaiponunga*
Kakama, nimble	*Kakamatia*	*Kakamatanga*
Kanga, to curse	*Kangaia*	*Kanganga*
Kapetau, resolute	*Kapetaua*	*Kapetaunga*
Kape, omit, thrust aside	*Kapea*	*Kapenga*
Whakakapi, close, shut in	*Whakakapia*	*Whakakapinga*
Kapo, snatch, catch	*Kapoa*	*Kaponga*
Kapuranga, by handfuls	*Kapurangatia*	*Kapurangatanga*
Karakia, recite rituals	*Karakiatia*	*Karakiatanga*
Karanga, call, welcome	*Karangatia*	*Karangatanga*
Karapiti, fasten side by side	*Karapitia*	*Karapititanga*
Karatiti, peg down	*Karatitia*	*Karatitinga*
Karawhiu, whirl, swirl	*Karawhiua*	*Karawhiunga*
Whākarekare, swirl (as liquid)	*Whākarekarea*	*Whākarekarenga*
Karo, ward off, parry	*Karoa*	*Karonga*
Karure, spin, twist, twirl	*Karurea*	*Karurenga*
Kata, to laugh	*Kataina*	*Katanga*
Kātea, to whiten	*Kāteatia*	*Kāteatanga*
Katete, lengthen by joining	*Katetea*	*Katetenga*
Kati, close up, block	*Katia*	*Katinga*
Kato, top off, pluck	*Katohia*	*Katohanga*
Kātoitoi, to respond	*Kātoitoia*	*Kātoitoinga*
Kau, to wade	*Kauria*	*Kaunga*
Kauhoe, to swim	*Kauhoea*	*Kauhoenga*
Kaukau, to bathe	*Kaukauria*	*Kaukauranga*
Kaupare, parry, avert	*Kauparea*	*Kauparenga*
Kawe, bring, or take along	*Kawea*	*Kawenga*
Keri, to dig	*Keria*	*Keringa*
Ketu, turn over (earth)	*Ketua*	*Ketunga*
Whakakī, to fill	*Whakakīia*	*Whakakīnga*
Whakakīkī, to instigate	*Whakakīkīa*	*Whakakīkīnga*
Kihi, to click the tongue	*Kihia*	*Kihinga*

Verb active.	Passive or Imperative.	Verbal noun.
Whakakihi, urge on (as a dog)	*Whakakihia*	*Whakakihinga*
Kini, to pinch, nip	*Kinitia*	*Kinitanga*
Kimi, to seek	*Kimihia*	*Kimihanga*
Kimokimo, to blink	*Kimokimoa*	*Kimokimonga*
Whakakino, spoil	*Whakakinoa*	*Whakakinonga*
Kō, silently to invoke	*Kōea*	*Kōnga*
Kōhari, to mash	*Kōharia*	*Kōharinga*
Kōhere, to pound	*Kōherea*	*Kōherenga*
Kohi, gather, collect	*Kohia*	*Kohinga*
Kohukohu, curse loud and long	*Kohukohua*	*Kohukohunga*
Kōhure, take from inside	*Kōhurea*	*Kōhurenga*
Kōhuru, to murder	*Kōhurua*	*Kōhurunga*
Whakakoi, to sharpen	*Whakakoia*	*Whakakoinga*
Kōihiihi, writhe in terror	*Kōihiihia*	*Kōihiihinga*
Kōingo, to yearn for	*Kōingotia*	*Kōingotanga*
Kōkiri, to dart forth	*Kōkiria*	*Kōkiringa*
Koko, to scoop	*Kokoa*	*Kokonga*
Kome, move jaws with lips closed	*Komea*	*Komenga*
Kokomo, to insert	*Komotia*	*Komotanga*
Kōmuru, to rub off	*Kōmurua*	*Kōmurunga*
Kōnatunatu, to mix well	*Kōnatunatua*	*Kōnatunatunga*
Koni, to move slightly	*Konia*	*Koninga*
Kōnihi, to steal about, sneak	*Kōnihia*	*Kōnihinga*
Konumi, to fold double	*Konumia*	*Konuminga*
Kōpāē, to border	*Kōpāēa*	*Kōpāēnga*
Kōpaki, envelope, enwrap	*Kōpakina*	*Kōpakinga*
Kopare, to shade eyes	*Koparea*	*Koparenga*
Kōparu, to crush	*Kōparua*	*Kōparunga*
Kōpere, to loosen a spring	*Kōperea*	*Kōperenga*
Kopi, shut tight (as lips)	*Kopia*	*Kopinga*
Kōpiro, to "duck" (under water)	*Kōpiroa*	*Kōpironga*
Kōpiupiu, to wave, fan	*Kōpiupiua*	*Kōpiupiunga*
Kōrangaranga, to ache	*Kōrangarangatia*	*Kōrangarangatanga*
Kōrari, to twist off	*Kōraria*	*Kōraringa*
Whakakore, to discard	*Whakakorea*	*Whakakorenga*
Kōreto, to drop tears	*Kōretoia*	*Kōretonga*
Korikori, to wriggle, move	*Korikoria*	*Korikoringa*
Kōriti, wary	*Kōritia*	*Kōritinga*
Koronga, to long for	*Korongatia*	*Korongatanga*
Whakahoro, to cast off	*Whakahoroa*	*Whakahoronga*
Kōroiroi, trifle with, neglect	*Kōroiroia*	*Kōroiroinga*

Verb active.	Passive or Imperative.	Verbal noun.
Korokī, well advise	*Korokītia*	*Korokītanga*
Koromaki, suppress feelings	*Koramakina*	*Koromakinga*
Korongata, mere promise	*Korongatatia*	*Korongatanga*
Koropiko, bow down	*Koropikoa*	*Koropikonga*
Kōrori, stir about	*Kōroria*	*Kōroringa*
Korou, to purpose	*Koroua*	*Korounga*
Korowhiti, spring, jerk off	*Korowhitia*	*Korowhitinga*
Whakakōrua, hollow out	*Whakakōruatia*	*Whakakōruatanga*
Kōrū, sink (as into grave)	*Kōrue*	*Kōruenga*
Kōtamu, move lips	*Kōtamua*	*Kōtamunga*
Koti, to cut	*Kotia*	*Kotinga*
Kotiti, stray, diverge	*Kotitia*	*Kotitinga*
Kōtua, respect, esteem	*Kōtuatia*	*Kōtuatanga*
Kōtuhi, write, draw	*Kōtuhia*	*Kōtuhinga*
Kōtui, to lace, sew	*Kōtuia*	*Kōtuinga*
Kōwāē, divide	*Kōwāēa*	*Kōwāēnga*
Kōwhaki, tear off, pluck	*Kōwhakina*	*Kōwhakinga*
Kōwhiri, to select, choose	*Kōwhiria*	*Kōwhiringa*
Kōwhiuwhiu, to fan	*Kōwhiuwhiua*	*Kōwhiuwhiunga*
Kū, to block, bar, eclipse	*Kūngia*	*Kūnga*
Kuhu, thrust in, conceal	*Kuhua*	*Kuhunga*
Kūihi, whisper	*Kūihitia*	*Kūihitanga*
Kūika, express a wish	*Kūikatia*	*Kūikatanga*
Kuka, clog, encumber	*Kukatia*	*Kukatanga*
Kuku, nip, draw together	*Kukua*	*Kukunga*
Kūmanu, to cherish foster	*Kūmanua*	*Kūmanunga*
Kume, to pull	*Kumea*	*Kumenga*
Kupapa, stoop down	*Kupapatia*	*Kupapatanga*
Kupe, enclose, enmesh	*Kupea*	*Kupenga*
Kūrarurару, busy, perplexed	*Kūrarurarua*	*Kūrarurarunga*
Kuru, smite with fist	*Kurua*	*Kurunga*
Kurutete, to exchange	*Kurutetea*	*Kurutetenga*
Kuti, draw tightly together	*Kutia*	*Kutinga*
Kuwata, anxious love	*Kuwatatia*	*Kuwatatanga*
	MA.	
Whakamā, shame	*Whakamākia*	*Whakamākanga*
Māaha, gratification	*Māahatia*	*Māahatanga*
Whakamahana, to warm	*Whakamahanatia*	*Whakamahanatanga*
Mahara, to reflect	*Maharatia*	*Maharatanga*
Mahea, free, at leisure	*Māheatia*	*Maheatanga*

Verb active.	Passive or Imperative.	Verbal noun.
Mahi, to work, act	*Mahia*	*Mahinga*
Mahimahi, to copulate	*Mahimahia*	*Mahimahinga*
Māhia, sound, resound	*Māhiatia*	*Māhiatanga*
Mahue, omit, leave, abandon	*Mahuetia*	*Mahuetanga*
Mahuru, assure, gratify, relieve	*Mahurutia*	*Mahurutanga*
Māia, brave, fearless, bold	*Māiatia*	*Māiatanga*
Māihi, anxious, uneasy	*Māihia*	*Māihinga*
Māiki, to remove	*Māikia*	*Māikinga*
Maimoa, show regard, attention	*Maimoatia*	*Maimoatanga*
Maioha, greet lovingly	*Maiohatia*	*Maihoatanga*
Maire, sing at eve	*Mairea*	*Maireanga*
Makamaka, propound riddles	*Makamakatia*	*Makamakatanga*
Makaroa, perceive dimly	*Makarotia*	*Makarotanga*
Mākatikati, as stinging	*Mākatikatia*	*Mākatikatinga*
Makenu, to trace, track	*Makenua*	*Makennnga*
Maki, to inconvenience	*Makina*	*Makinga*
Makowha, to expand	*Makowhatia*	*Makowhatanga*
Mākutu, magically	*Mākuturia*	*Mākuturanga*
Mā-kuware, unknowingly	*Mākuwaretia*	*Mākuwaretanga*
Whakamamāē, to give pain	*Whakamamāētia*	*Whakamamāētanga*
Mamaku, square with axe	*Mamakutia*	*Mamakutanga*
Māminga, play tricks upon	*Māmingatia*	*Māmingatanga*
Whakamana, authorise, empower	*Whakamanaia*	*Whakamananga*
Manaākī, regard, give effect to	*Manaākītia*	*Manaākītanga*
Manahau, cheerful, hopeful	*Manahaua*	*Manahaunga*
Manako, to trust	*Manakotia*	*Manakotanga*
Manana, to make dumb signs	*Mananatia*	*Mananatanga*
Manana-kī, sign conveying word	*Mananakītia*	*Mananakītanga*
Manauhea, reluctant	*Manauheatia*	*Manauheatanga*
Manawanui, endure with fortitude	*Manawanuitia*	*Manawanuitanga*
Manawa-pā, cling to, prize	*Manawapātia*	*Manawapātanga*
Manawa-reka, elated, delighted	*Manawarekatia*	*Manawarekatanga*
Mania, ear-tingle, teeth on edge	*Maniatia*	*Maniatanga*

Verb active.	Passive or Imperative.	Verbal noun.
Manowai, slaughter wholesale	*Manowaitia*	*Manowaitanga*
Maninohea, disgust	*Maninoheatia*	*Maninoheatanga*
Māngere, lazy, idle	*Māngeretia*	*Māngeretanga*
Mapu, to sigh	*Mapua*	*Mapunga*
Whakmārama, to enlighten	*Whakamāramatia*	*Whakamāramatanga*
Maranga, to rise	*Marangatia*	*Marangatanga*
Marara, to scatter	*Mararatia*	*Mararatanga*
Mare, to cough	*Marea*	*Marenga*
Marere, to drop, to die	*Mareretia*	*Mareretanga*
Marewa, to raise on high	*Marewatia*	*Marewatanga*
Whakamarie, to appease	*Whakamarietia*	*Whakamarietanga*
Maringi, spill	*Maringitia*	*Maringitanga*
Māriri, tranquillise	*Māriritia*	*Māriritanga*
Māaro, headstrong	*Māarotia*	*Māarotanga*
Whakamāaro, to stiffen	*Whakamāarotia*	*Whakamāarotanga*
Mārohirohi, over-exerted, weary	*Mārohirohia*	*Mārohirohinga*
Mataāra, wakeful	*Mataāratia*	*Mataāratanga*
Matahanahana, to blush	*Matahanahanatia*	*Matahanahanatanga*
Mataharehare, to offend disappoint	*Mataharea*	*Matahareng a*
Mātai, to importune	*Mātaia*	*Mātainga*
Matakana, to distrust	*Matakanatia*	*Matakanatanga*
Matakawa, disrelish, dislike	*Matakawatia*	*Matakawatanga*
Matakēkē, to loathe	*Matakēkētia*	*Matakēkētanga*
Mātakitaki, to view	*Mātakitakina*	*Mātakitakinga*
Mataku, to fear, dread	*Matakuria*	*Matakuranga*
Matanga, to be experienced	*Matangatia*	*Matangatanga*
Whakamātāō, to cool off	*Whakamātāōtāōtia*	*Whakamātāōtāōtanga*
Matareka, fondness	*Matarekatia*	*Matarekatanga*
Mātau, to learn	*Mātauria*	*Mātauranga*
Whakamate, put to death	*Whakamatea*	*Whakamatenga*
Matenui, adore	*Matenuitia*	*Matenuitanga*
Matihei, to sneeze	*Matiheia*	*Matiheinga*
Matika, to rise up, stand	*Matikatia*	*Matikatanga*
Mau, take and carry	*Mauria*	*Mauranga*
Maumau, to waste	*Maumauria*	*Maumauranga*
Whakamau, strive to attain	*Whakamaua*	*Whakamaunga*
Mea, to say, do, act	*Meatia*	*Meatanga*
Meke, strike with fist	*Mekea*	*Mekenga*
Meko, to withhold	*Mekoa*	*Mekonga*
Whakamene, to assemble	*Whakamenea*	*Whakamenenga*
Memenge, to smile	*Memengetia*	*Memengetanga*

Verb active.	Passive or Imperative.	Verbal noun.
Mīharo, admire, wonder	*Mīharotia*	*Mīharotanga*
Mihi, greet sorrowfully	*Mihia*	*Mihinga*
Mimi, urinate	*Mimia*	*Miminga*
Minamina, long for, crave	*Minaminatia*	*Minaminatanga*
Miramira, to be emphatic	*Miramiratia*	*Miramiratanga*
Mirimiri, stroke, pet, fondle	*Mirimiria*	*Mirimiringa*
Miro, to spin, twist	*Miroa*	*Mironga*
Miti, to lick	*Mitimitia*	*Mitimitinga*
Moa, sway from side to side	*Moaia*	*Moanga*
Whakamoa, lay in a heap	*Whakamōkātia*	*Whakamoatanga*
Mōata, to rise early	*Mōatatia*	*Mōatatanga*
Moerōa, to sleep late	*Moerōatia*	*Moerōatanga*
Moe, sleep, sleep with, marry	*Moea*	*Moenga*
Whakamoe, cause to marry or sleep	*Whakamoea*	*Whakamoenga*
Moehewa, to dream	*Moehewatia*	*Moehewatanga*
Moenanu, talk in one's sleep	*Moenanutia*	*Moenanutanga*
Moe-titiro, sleep open-eyed	*Moetitirotia*	*Moetitirotanga*
Mōhio, to know, recognise	*Mōhiotia*	*Mōhiotanga*
Whakamōhio, to acquaint	*Whakamōhiotia*	*Whakamōhiotanga*
Whakamoho, to steal upon	*Whakamohoa*	*Whakamohonga*
Whakamōkā, to muzzle	*Whakamōkātia*	*Whakamokatanga*
Momi, to suck, kiss	*Momia*	*Mominga*
Monaroa, to loiter	*Monaroatia*	*Monaroatanga*
Monimoni, to consume	*Monimonia*	*Monimoninga*
Mono, to caulk, plug	*Monoa*	*Mononga*
Momono, use charms, spells	*Momonoa*	*Momononga*
Moremore, to make bare	*Moremorea*	*Moremorenga*
Mono-kī, to expel, denounce	*Monokīia*	*Monokīnga*
Mōrearea, to be wearied	*Mōreareatia*	*Mōreareatanga*
Whakamomori, to despair, suicide	*Whakamomoritia*	*Whakamomoritanga*
Mōrikarika, disgust	*Mōrikarikatia*	*Mōrikarikatanga*
Mōteatea, scrupulous	*Mōteateatia*	*Mōteateatanga*
Whakamōtī, exterminate	*Whakamōtītia*	*Whakamōtītanga*
Motohe, irrepressible	*Motohea*	*Motohenga*
Motu, sever, cut off, escape	*Motuhia*	*Motuhanga*

Verb active.	Passive or Imperative.	Verbal noun.
Muhu, force along	*Muhua*	*Muhunga*
Muimui, infest, swarm upon	*Muimuia*	*Muimuinga*
Muku, to wipe or rub off	*Mukua*	*Mukunga*
Muna, tell in confidence	*Munaia*	*Munanga*
Muru, legally despoil	*Murua*	*Murunga*
Whakamutu, to terminate	*Whakamutua*	*Whakamutunga*
	NA.	
Whakanā, to satisfy, gratify	*Whakanātia*	*Whakanātanga*
Whakanano, to discredit	*Whakananoa*	*Whakananonga*
Nanu, complain of loss	*Nanua*	*Nanunga*
Nanāō, to seize and handle	*Nanāōtia*	*Nanāōtanga*
Nanati, squeeze, throttle	*Nanatia*	*Nanatinga*
Nehu, to bury, inter	*Nehua*	*Nehunga*
Neke, to move	*Nekea*	*Nekenga*
Ninihi, steal quietly by	*Ninihia*	*Ninihinga*
Niu, to divine by lot	*Niua*	*Niunga*
Whakanoa, cancel, disregard	*Whakanoatia*	*Whakanoatanga*
Whakanoi, to place aloft	*Whakanoia*	*Whakanoinga*
Nonoke, struggle, pommel	*Nonokea*	*Nonokenga*
None, consume by waste	*Nonea*	*Nonenga*
Nukarau, series of deceptions	*Nukarautia*	*Nukarautanga*
Nunumi, steal off and vanish	*Nunumia*	*Nunuminga*
	PA.	
Pā, to touch, affect	*Pāngia*	*Pānga*
Whakapā, prevent conception	*Whakapāngia*	*Whakapānga*
Paia, repel, shut off	*Paiatia*	*Paiatanga*
Papāē, to border	*Papāētia*	*Papāētanga*
Whakapāē, blame, accuse	*Whakapāēa*	*Whakapāēnga*
Pāhāō, to enclose, shut in	*Pāhāōa*	*Pāhāōnga*
Paheke, to slip, slide	*Pahekea*	*Pahekenga*
Paheno, to slip off, escape	*Pahenotia*	*Pahenotanga*
Pāhi, to slap, thrash	*Pāhitia*	*Pāhitanga*
Whakapaho, to soar	*Whakapahoa*	*Whakapahonga*
Pahua, take by sheer force	*Pahuatia*	*Pahuatanga*
Pahure, escape by flight	*Pahuretia*	*Pahuretanga*
Whakapai, to favour, approve	*Whakapaia*	*Whakapainga*

Verb active.	Passive or Imperative.	Verbal noun.
Pāihi, to flinch	*Pāihia*	*Pāihinga*
Pāikeike, raise by adding to	*Pāikeikea*	*Pāikeikenga*
Whakapakari, assert one's self	*Whakapakaritia*	*Whakapakaritanga*
Pākaru, to break, smash	*Pākarua*	*Pākarunga*
Whakapakē, to overawe	*Whakapakētia*	*Whakapakētanga*
Papaki, pat, clap, slap	*Papakia*	*Papakinga*
Pākīkī, repeatedly question	*Pākīkītia*	*Pākīkītanga*
Pakiri, show teeth, grin	*Pakiria*	*Pakiringa*
Pākiwaha, to brag, boast	*Pākiwahatia*	*Pākiwahatanga*
Whakapakoko, make an image	*Whakapakokotia*	*Whakapakokotanga*
Panī, to paint or smear	*Pania*	*Paninga*
Pana, expel, banish	*Panaia*	*Pananga*
Paneke, move endwise	*Panekea*	*Panekenga*
Panga, to throw, cast	*Pangaia*	*Panganga*
Panoni, to change	*Panonia*	*Panoninga*
Pāō, crush, break through	*Pāōa*	*Pāōnga*
Pāoro, to reverberate	*Pāorotia*	*Pāorotanga*
Pāoi, pound, mash	*Pāoitia*	*Pāoitanga*
Whakapapa, place in layers, recite genealogies	*Whakapaparia*	*Whakapaparanga*
Paparua, to double	*Paparuatia*	*Paparuatanga*
Para, clear of undergrowth	*Parā*	*Paranga*
Parau, false, invention	*Parautia*	*Parautanga*
Papare, ward off, parry	*Paparetia*	*Paparetanga*
Parore, to weaken	*Paroretia*	*Paroretanga*
Pātaritari, to divert, amuse	*Pātaritaria*	*Pātaritaringa*
Patato, to jingle, rattle	*Patatotia*	*Patatotanga*
Patī, to squirt	*Patīa*	*Patīnga*
Pātōtō, knock at a door	*Pātōtōtia*	*Pātōtōtanga*
Whakapau, expend, exhaust	*Whakapaua*	*Whakapaunga*
Pāuhu, defer, adjourn	*Pāuhua*	*Pāuhunga*
Pāwera, premonition	*Pāweratia*	*Pāweratanga*
Pāwhara, split open (as a fish)	*Pāwharatia*	*Pāwharatanga*
Whakapeau, diverge, "side-track"	*Whakapeautia*	*Whakapeautanga*
Pepeha, wittily boast	*Pepehatia*	*Pepehatanga*
Pēehi, to oppress, press	*Pēehia*	*Pēehinga*
Pei, turn off, banish	*Peia*	*Peinga*

Verb active.	Passive or Imperative.	Verbal noun.
Whakapeka, to dispute, doubt	*Whakapekaina*	*Whakapekanga*
Peo, to beg	*Peoa*	*Peonga*
Pie, desire for, call for	*Piea*	*Pienga*
Pīkau, carry on the back	*Pīkauria*	*Pīkauranga*
Pīnono, to beg	*Pīnonoa*	*Pīnononga*
Pīoi, brandish (as a weapon)	*Pīoia*	*Pīoinga*
Pīrangi, daily want	*Pīrangitia*	*Pīrangitanga*
Piri, adhere or cleave to	*Piria*	*Piringa*
Piu, to cast (as a dart)	*Piua*	*Piunga*
Piwari, to beautify	*Piwaria*	*Piwaringa*
Pōpō, to crowd upon	*Pōpōria*	*Pōpōranga*
Pōhāne, commit sodomy	*Pōhanea*	*Pōhananga*
Whakapohēhē, to confuse, mislead	*Whakapōhēhētia*	*Whakapōhēhētanga*
Pohutu, to splash	*Pohutua*	*Pohutunga*
Poipoi, whirl aloft	*Poipoia*	*Poipoinga*
Pokepoke, to admix a solid	*Pokepokea*	*Pokepokenga*
Poke, to soil, taint	*Pokea*	*Pokenga*
Pokerehu, unwittingly err	*Pokerehua*	*Pokerehunga*
Poki, to cover over	*Pokia*	*Pokinga*
Whakapono, rely upon, believe in	*Whakaponoa*	*Whakapononga*
Popono, to covet	*Poponoa*	*Popononga*
Pōrāē, to anoint the brow	*Pōrāēa*	*Pōrāēnga*
Pōrahu, put out of place	*Pōrahua*	*Pōrahunga*
Pōrangi, flurried, demented	*Pōrangitia*	*Pōrangitanga*
Whakaporepore, specially favour	*Whakaporeporea*	*Whakaporeporenga*
Pōreārea, modest, timorous	*Pōreareatia*	*Pōreareatanga*
Pōrewarewa, act foolishly	*Pōrewarewatia*	*Pōrewarewatanga*
Poro, cut to two lengths	*Poroa*	*Poronga*
Poro-ā-kī, parting instructions	*Poroākītia*	*Poroākītanga*
Pororaru, to thwart	*Pororarua*	*Pororarunga*
Pororua, double-dealing	*Pororuatia*	*Pororuatanga*
Pōtāē, use as hat for head	*Pōtāēa*	*Pōtāēnga*
Pōtatu, impatient	*Pōtatua*	*Pōtatunga*
Whakapoto, to shorten	*Whakapotoa*	*Whakapotonga*
Pou, implant, erect, set up	*Poua*	*Pounga*
Pōūri, downcast	*Pōūritia*	*Pōūritanga*

Verb active.	Passive or Imperative.	Verbal noun.
Whakapoururu, frown, scowl	*Whakapoururutia*	*Whakapoururutanga*
Pōwhiri, wave a welcome	*Pōwhiria*	*Pōwhiringa*
Pūhāēhāē, envy, jealousy	*Pūhāēhāēa*	*Pūhāēhāēnga*
Whakapūmau, fix, assure, confirm	*Whakapūmautia*	*Whakapūmautanga*
Punarua, wed two wives	*Punaruatia*	*Punaruatanga*
Pure, to cleanse, purify	*Purea*	*Purenga*
Pūremu, commit adultery	*Pūremutia*	*Pūremutanga*
Pupuru, to hold, detain	*Purutia*	*Purutanga*
Puru, to pad or plug	*Purua*	*Purunga*
Pūtiki, to bind	*Pūtikia*	*Pūtikinga*
	RA.	
Kāhiri, cordially receive guests	*Kāhiria*	*Kāhiringa*
Rahurahu, meddle with	*Rahurahua*	*Rahurahunga*
Rahua, take advantage of	*Rahuatia*	*Rahuatanga*
Rāhui, to conserve	*Rāhuia*	*Rāhuinga*
Ranga, to arrange orderly	*Rangaia*	*Ranganga*
Rangirua, broken rhythm or time	*Rangiruatia*	*Rangiruatanga*
Rane, to amplify	*Ranea*	*Ranenga*
Rapi, to clutch	*Rapia*	*Rapinga*
Rapu, to search for	*Rapua*	*Rapunga*
Rapurapu, try to solve	*Rapurapua*	*Rapurapunga*
Rarā, to roar	*Rarātia*	*Rarātanga*
Rauwiri, to interlace	*Rauwiria*	*Rauwiringa*
Whakarawa, to latch, bolt	*Whakarawaia*	*Whakarawanga*
Whakarawe, to supply	*Whakarawea*	*Whakarawenga*
Rehe, weakness of age	*Rehea*	*Rehenga*
Rei, to dash forward	*Reia*	*Reinga*
Whakarere, discard, abandon	*Whakarerea*	*Whakarerenga*
Whakarerekē, to alter	*Whakarerekētia*	*Whakarerekētanga*
Reti, to noose, lassoo	*Retia*	*Retinga*
Whakarewa, to melt, to float	*Whakarewaia*	*Whakarewanga*
Whakaririka, to annoy	*Whakaririkatia*	*Whakaririkatanga*
Ringi, to pour out	*Ringihia*	*Ringihanga*
Ripiripi, to split open, rip	*Ripiripia*	*Ripiripinga*
Ririo, diminish, subside	*Ririoa*	*Ririonga*
Whakarīroi, to distort, pervert	*Whakarīroia*	*Whakarīroinga*
Whakaroa, lengthen, delay	*Whakaroaina*	*Whakaroanga*

Verb active.	Passive or Imperative.	Verbal noun.
Kohe, to bound	*Kohea*	*Kohenga*
Kokohanga, happen upon, encounter	*Kokohangatia*	*Kokohangatanga*
Kona, to offer up, sacrifice	*Konaia*	*Konanga*
Kongoa, to doctor	*Kongoatia*	*Kongoatanga*
Kore, to snare, entrap	*Korea*	*Korenga*
Kotu, compel sleep	*Kotua*	*Kotunga*
Korou, reach by artificial means	*Koroua*	*Korounga*
Kūaki, to vomit	*Kūakina*	*Kūakanga*
Whakaruhi, to enervate	*Whakaruhia*	*Whakaruhinga*
Kui, to scatter as seed	*Kuia*	*Kuinga*
Kuke, throw away as worthless	*Kukea*	*Kukenga*
Kuna, to reduce, degrade	*Kunaia*	*Kunanga*
Kūnanga, discuss in council	*Kūnangatia*	*Kūnangatanga*
Kutu, swayed by emotion	*Kutua*	*Kutunga*
	TA.	
Tā, practise (as an art)	*Tāngia*	*Tānga*
Tā, to print, paint, spin	*Tāia*	*Tāinga*
Tawhe, to go all around	*Tawhea*	*Tawhenga*
Tāea, to accomplish, succeed	*Tāeatia*	*Tāeatanga*
Whakatāetāe, contend with	*Whakataetaea*	*Whakataetaenga*
Whakatātaha, to avoid	*Whakatātahatia*	*Whakatātahanga*
Tāhāē, steal, rob	*Tāhāētia*	*Tāhāētanga*
Tāhapa, to pass at an angle	*Tāhapatia*	*Tāhapanga*
Tāhei, to crease, wrinkle	*Tāheitia*	*Tāheitanga*
Tahere, to noose, snare	*Taherea*	*Taherenga*
Tahi, to clear away, sweep	*Tahia*	*Tahinga*
Tahu, to kindle	*Tahua*	*Tahunga*
Tai, to consecrate	*Taia*	*Taianga*
Taiāmiki, to stray, wander	*Taiāmikia*	*Taiāmikinga*
Taiapu, to assail	*Taiapua*	*Taiapunga*
Taiari, to demolish	*Taiaria*	*Taiaringa*
Taiki, to weave, interlace	*Taikitia*	*Taikitanga*
Taipara, select (as a target)	*Taiparatia*	*Taiparatanga*
Taiaroa, to memorialise	*Taiaroatia*	*Taiaroatanga*
Tai-hoa, performance of rites	*Taihoatia*	*Taihoatanga*

Verb active.	Passive or Imperative.	Verbal noun.
Taiuru, to lean	*Taiurua*	*Taiurunga*
Takahi, trample upon	*Takahia*	*Takahanga*
Taka-hē, do wrong, go wrong	*Takahētia*	*Takahētanga*
Takai, to roll up, enwrap	*Takaia*	*Takainga*
Takapau, to free from *tapu*	*Takapaua*	*Takapaunga*
Takapui, to accompany	*Takapuia*	*Takapuinga*
Tākare, show eagerness	*Tākarea*	*Tākarenga*
Takatū, prepared to start	*Takatūtia*	*Takatūtanga*
Takawiniwini, to scroll	*Takawiniwinia*	*Takawiniwininga*
Takeke, to mesh a net	*Takekea*	*Takekenga*
Takitaki, to challenge	*Takitakina*	*Takitakinga*
Taki, to recount	*Takina*	*Takinga*
Tākiri, withdraw suddenly	*Tākiria*	*Tākiringa*
Takunga, claim as just	*Takungatia*	*Takungatanga*
Tāmaki, to start involuntarily	*Tāmakia*	*Tāmakinga*
Tame, smack one's lips	*Tamea*	*Tamenga*
Tāami, to repress	*Tāamia*	*Tāaminga*
Tāmoe, cook all night	*Tāmoea*	*Tāmoenga*
Tamumu, to buzz, hum	*Tamumua*	*Tamumunga*
Tane, nauseating	*Tanea*	*Tanenga*
Tangi, to mourn, lament	*Tangihia*	*Tangihanga*
Whakatangi, to make music	*Whakatangihia*	*Whakatangihanga*
Tāō, cook food in earth oven	*Tāōna*	*Tāōnga*
Tapa, to re-name, surname	*Tapaina*	*Tapanga*
Tapahi, to cut or chop	*Tapahia*	*Tapahanga*
Tāpapa, to stoop or crouch	*Tāpapatia*	*Tāpapatanga*
Whakatapeha, to misapply	*Whakatapehatia*	*Whakatapehatanga*
Tapena, to insult	*Tapenatia*	*Tapenatanga*
Tāpiri, to add to	*Tāpiria*	*Tāpiringa*
Tāpoi, to explore, traverse	*Tāpoia*	*Tāpoinga*
Tapoko, to enter	*Tapokoria*	*Tapokoranga*
Tapore, to be dismayed	*Taporetia*	*Taporetanga*
Tapu, inviolate, sacred	*Tapua*	*Tapunga*
Whakatapu, to sanctify	*Whakatapua*	*Whakatapunga*
Tapuhi, to tend, succour, nurse	*Tapuhia*	*Tapuhinga*
Tāpui, to lay together	*Tāpuia*	*Tāpuinga*

Verb active.	Passive or Imperative.	Verbal noun.
Whakatara, to provoke	*Whakataraina*	*Whakataranga*
Tārai, fashion with axe	*Tāraia*	*Tārainga*
Whakatare, to hang up	*Whakatarea*	*Whakatarenga*
Whakatari, stir to action	*Whakataria*	*Whakataringa*
Tatari, to await	*Tāria*	*Tāringa*
Tārona, to hang by the neck	*Tāronatia*	*Tāronatanga*
Tātai, to trace (as ancestry)	*Tātaia*	*Tātainga*
Tātua, to gird the loins	*Tātuatia*	*Tātuatanga*
Tau, to settle, cease motion	*Tauria*	*Taunga*
Tatau, to count, enumerate	*Tauia*	*Tauanga*
Tāuhiuhi, to sprinkle	*Tāuhiuhia*	*Tāuhiuhinga*
Whakatawaiki, enunciate a maxim	*Whakatawaikia*	*Whakatawaikinga*
Taumau, to betroth	*Taumautia*	*Taumautanga*
Taunaha, to bespeak	*Taunahatia*	*Taunahatanga*
Taunu, to taunt, revile	*Taunutia*	*Taunutanga*
Taupiri, inseparably joined	*Taupiria*	*Taupiringa*
Taupuhi, betroth a virgin	*Taupuhia*	*Taupuhinga*
Taupuru, to choke, block up	*Taupurua*	*Taupurunga*
Taurangi, to promise, pledge	*Taurangia*	*Tauranginga*
Taurima, take by hand, foster	*Taurimatia*	*Taurimatanga*
Tautāwhi, to assist	*Tautāwhia*	*Tautāwhinga*
Tautapa, to name as antagonist	*Tautapatia*	*Tautapatanga*
Tautiti, to stick in	*Tautitia*	*Tautitinga*
Tāwāē, to separate	*Tāwāēa*	*Tāwāēnga*
Tāwai, to jeer, scoff at	*Tāwaia*	*Tāwainga*
Tāwari, to contest	*Tāwaria*	*Tāwaringa*
Taweke, to exhaust	*Tawekea*	*Tawekenga*
Tāwhai, to rival, excel	*Tāwhaia*	*Tāwhainga*
Tāwhiri, to wave farewell	*Tāwhiria*	*Tāwhiringa*
Tāwhiuwhiu, to whirl around	*Tāwhiuwhiua*	*Tāwhiuwhiunga*
Whakatete, to oppose	*Whakatetea*	*Whakatetenga*
Whakateki, to hang beyond reach	*Whakatekia*	*Whakatekinga*
Whakateko, to carve (as an image)	*Whakatekoa*	*Whakatekonga*
Whakatepe, do systematically	*Whakatepea*	*Whakatepenga*

Verb active.	Passive or Imperative.	Verbal noun.
Whakatere, to launch on water	*Whakaterea*	*Whakaterenga*
Tia, stick in (as a feather in the hair)	*Tiaina*	*Tiainga*
Titi, stick in (as a peg or nail)	*Titia*	*Titinga*
Tīaki, tend, guard	*Tīakina*	*Tīakanga*
Tīehu, to make turbid	*Tīehua*	*Tīehunga*
Tihe, matihe, to sneeze	*Tiheia*	*Tiheinga*
Tīheru, to bale out	*Tīherua*	*Tīherunga*
Tīhoi, to expand centre	*Tīhoia*	*Tīhoinga*
Tīhore, to peel, bark	*Tīhorea*	*Tīhorenga*
Whakatika, to arise, to correct	*Whakatikaina*	*Whakatikanga*
Tīkaro, gouge or scoop out	*Tīkarohia*	*Tīkarohanga*
Whakatiki, deprive (as of food)	*Whakatikia*	*Whakatikinga*
Tiko, to evacuate the bowels	*Tikona*	*Tikonga*
Tīmata, begin	*Tīmataria*	*Tīmataranga*
Timo, to peck	*Timoa*	*Timonga*
Tinei, extinguish, suppress	*Tineia*	*Tineinga*
Tinihanga, trick, device	*Tinihangatia*	*Tinihangatanga*
Tipi, skim, pare (as weeds)	*Tipia*	*Tipinga*
Tīpoka, to unearth	*Tīpokaina*	*Tīpokanga*
Tīraha, place out of plumb	*Tīrahatia*	*Tīrahatanga*
Tiri, to plant singly, transplant	*Tiria*	*Tiringa*
Tītama, to act between	*Tītamatia*	*Tītamatanga*
Tīwai, ordinary, natural	*Tīwaia*	*Tīwainga*
Tōtō, to haul, tow along	*Tōia*	*Tōanga*
Toetoe, to split into strips	*Toetoea*	*Toetoenga*
Whakatoe, to reserve, set aside	*Whakatoea*	*Whakatoenga*
Tōtika, direct	*Tōtikaina*	*Tōtikanga*
Toha, to serve round	*Tohaina*	*Tohanga*
Tohe, insist, persist	*Tohea*	*Tohenga*
Tohi, to baptise with sprinkling	*Tohia*	*Tohinga*
Tohipū, to be exact, specific	*Tohipūria*	*Tohipūranga*
Tohu, to show, preserve	*Tohungia*	*Tohuranga*

Verb active.	Passive or Imperative.	Verbal noun.
Toko, to pole	*Tokona*	*Tokonga*
Tokomauri, to enamour	*Tokomauritia*	*Tokomauritanga*
Tomo, to enter	*Tomokia*	*Tomokanga*
Tono, to solicit, send	*Tonoa*	*Tononga*
Tongi, to nibble at	*Tongia*	*Tonginga*
Tonu, to perfect	*Tonua*	*Tonunga*
Tope, to cut away or hew down	*Topea*	*Topenga*
Toro, to visit, stretch out	*Torona*	*Toronga*
Whakatorouka, to muse	*Whakatoroukatia*	*Whakatoroukatanga*
Tou, to kindle, dip in liquid	*Toua*	*Tounga*
Tua, to fell (as a tree)	*Tuaina*	*Tuanga*
Tūaki, to disembowel	*Tūakina*	*Tūakanga*
Tuha, to spit	*Tuhaina*	*Tuhanga*
Tuhatuha, to apportion	*Tuhatuhaina*	*Tuhatuhanga*
Tuhituhi, to write, delineate	*Tuhituhia*	*Tuhituhinga*
Tūhono, to join together	*Tūhonoa*	*Tūhononga*
Tui, to sew or lace	*Tuia*	*Tuinga*
Tuke, nudge with elbow	*Tukea*	*Tukenga*
Tuki, to ram or butt	*Tukia*	*Tukinga*
Tukituki, to pommel or smash	*Tukitukina*	*Tukitukinga*
Tūkino, to ill use	*Tūkinotia*	*Tūkinotanga*
Tuku, release, cede, transfer	*Tukua*	*Tukunga*
Tūmanako, await in hope and trust	*Tūmanakohia*	*Tūmanakohanga*
Tūngāngā, to loosen	*Tūngāngātia*	*Tūngāngātanga*
Tūngehe, to be overawed	*Tūngehea*	*Tūngehenga*
Tungou, to nod as sign	*Tungoutia*	*Tungoutanga*
Tunguru, to lose influence	*Tungurua*	*Tungurunga*
Tūohu, to stoop or bow	*Tūohua*	*Tūohunga*
Tūpato, to be cautious, prudent	*Tūpatoria*	*Tūpatoranga*
Tupe, check mystic power	*Tupea*	*Tupenga*
Tūpono, to chance upon	*Tūponoa*	*Tūpononga*
Whakatupu, to cultivate, rear	*Whakatupuria*	*Whakatupuranga*
Tupua, to cause dread	*Tupuatia*	*Tupuatanga*
Turaki, to throw or knock down	*Turakina*	*Turakanga*
Tūrama, lighten with torch	*Tūramatia*	*Tūramatanga*
Turi, stubborn, obstinate	*Turingia*	*Turinga*

Verb active.	Passive or Imperative.	Verbal noun.
Whakatūturu, to fix, confirm	*Whakatūturutia*	*Whakatūturutanga*
Tūtaki, to shut off, to meet	*Tūtakina*	*Tūtakanga*
Whakatuwhera, to open	*Whakatuwheratia*	*Whakatuwheratanga*
Tūtara, to gossip	*Tūtaratia*	*Tūtaratanga*
	WA.	
Whakawā, to arraign	*Whakawākia*	*Whakawākanga*
Wāere, to make way proclaim	*Wāerea*	*Wāerenga*
Waha, to carry on back	*Wahangia*	*Wahanga*
Wāwāahi, to divide, portion out	*Wāwāahia*	*Wāwāhanga*
Whakawahi, anoint, consecrate	*Whakawahia*	*Whakawahinga*
Whakawai, to entice, beguile	*Whakawaia*	*Whakawainga*
Waiā, be tired of	*Waiātia*	*Waiātanga*
Waiata, to chant or sing	*Waiatatia*	*Waiatatanga*
Waiho, to leave	*Waihotia*	*Waihotanga*
Waikauere, omit ancient custom	*Waikauerea*	*Waikauerenga*
Waimarie, lucky, meek, contented	*Waimarietia*	*Waimarietanga*
Wairangi, deranged	*Wairangitia*	*Wairangitanga*
Waireka, to enjoy	*Wairekatia*	*Wairekatanga*
Wana, to study (as a problem)	*Wanaia*	*Wananga*
Wānanga, recite chronologically	*Wānangatia*	*Wānangatanga*
Wani, to brush, lightly skim	*Wania*	*Waninga*
Wehe, to divide or separate	*Wehea*	*Wehenga*
Whakawehi, frighten, terrify	*Whakawehia*	*Whakawehinga*
Wero, pierce, stab	*Werohia*	*Werohanga*
Wewete, to loosen, untie	*Wetekina*	*Wetekanga*
Wiri, tremble or shudder	*Winia*	*Wininga*
	NGA.	
Whakangā, to inhale, breathe	*Whakangātia*	*Whakangātanga*
Ngāehe, to rustle	*Ngāehea*	*Ngāehenga*
Ngāēke, to tend, rear	*Ngāēkea*	*Ngāēkenga*
Ngāeki, yielding to touch	*Ngāekia*	*Ngāekinga*

Verb active.	Passive or Imperative.	Verbal noun.
Ngāere, to quake (as a bog)	*Ngāerea*	*Ngāerenga*
Ngahāe, rip or burst open	*Ngahāetia*	*Ngahāetanga*
Whakangahau, divert amuse	*Whakangahautia*	*Whakangahautanga*
Whakanā, to satisfy or gratify	*Whakanātia*	*Whakanātanga*
Whakangākau, to brood over	*Whakangākautia*	*Whakangākautanga*
Ngākau-kore, faint-hearted	*Ngākaukorea*	*Ngākaukorenga*
Ngākau-nui, stout-hearted	*Ngakaunuitia*	*Ngākaunuitanga*
Ngaki, to work, operate	*Ngakia*	*Ngakinga*
Ngatata, to rattle (as bones)	*Ngatatatia*	*Ngatatatanga*
Ngateri, to vibrate	*Ngateria*	*Ngateringa*
Ngata, to gratify	*Ngataria*	*Ngatanga*
Ngatete, to creak	*Ngatetetia*	*Ngatetenga*
Ngau, to bite, chew, gnaw	*Ngaua*	*Ngaunga*
Ngāueue, to shake, quake	*Ngāueuetia*	*Ngāueuetanga*
Ngawhi, to suffer penalty	*Ngawhia*	*Ngawhinga*
Ngongoro, to gurgle, snore	*Ngongorotia*	*Ngongorotanga*
Ngunguru, to grunt	*Ngungurutia*	*Ngungurutanga*
Whāwhā, feel for, grope	*Whāwhātia*	*Whāwhātanga*
Whai, to follow	*Whāia*	*Whāinga*
Whakaangi, to fly (as a kite)	*Whakaangia*	*Whakaanginga*
Whawhai, to fight	*Whawhaitia*	*Whawhaitanga*
Whāwhai, to be in haste	*Whāwhaia*	*Whāwhainga*
Whaiwhaiā, destroy by magic	*Whaiwhaiātia*	*Whaiwhaiātanga*
Whai-ā-ipo, to woo, follow up	*Whaiāipotia*	*Whaiāipotanga*
Whaihanga, to build, construct	*Whaihangatia*	*Whaihangatanga*
Whakawhāiti, abridge, compress	*Whakawhāititia*	*Whakawhāitinga*
Whawhaki, to pluck	*Whawhakia*	*Whawhakinga*
Whānako, to steal, rob	*Whānakotia*	*Whānakotanga*
Whano, to verge towards	*Whanoa*	*Whanonga*
Whanga, to await	*Whangatia*	*Whanganga*
Whāngai, to feed or nourish	*Whāngaitia*	*Whāngaitanga*

Verb active.	Passive or Imperative.	Verbal noun.
Whawhāō, to stow in	*Whawhāōtia*	*Whawhāōtanga*
Whakarawe, to provide, furnish	*Whakarawea*	*Whakarawenga*
Whakarauora, save from death	*Whakarauoratia*	*Whakarauoratanga*
Whāriki, to carpet	*Whārikitia*	*Whārikitanga*
Whawhati, to break off, snap	*Whawhatiia*	*Whawhatinga*
Whatu, to weave finely	*Whatua*	*Whatunga*
Whakawhere, to conciliate	*Whakawherea*	*Whakakwherenga*
Whakawhiwhi, to provide, supply	*Whakawhiwhia*	*Whakawhiwhinga*
Whio, to whistle	*Whioa*	*Whionga*
Whiri, to plait, twist	*Whiria*	*Whiringa*
Whakawhirinaki, to rely upon	*Whakawhirinakitia*	*Whakawhirinakitanga*
Whiti, to cross	*Whitia*	*Whitinga*
Whītiki, to gird (as the loins)	*Whītikitia*	*Whītikiktanga*
Whiriwhiri, to select, choose	*Whiriwhiria*	*Whiriwhiringa*
Whiu, to whip	*Whiua*	*Whiunga*
Whakangaio, to pretend	*Whakangaiotia*	*Whakangaiotanga*

NOTE.—Some of the foregoing verbs require the prefix *whaka*, as they are of a causative nature.

Chapter X.

ON COLOUR.

Shades, Hues, Tints, Stains, Etc.

Para is the term most generally employed to denote colour:—

Kā hou te **para** *ki te rākau, nā ko ia tē nā ē puta na te tāē*: The **colour**(ing) matter enters into the wood and produces that stained appearance, or dye.

Ko te **para** *na tē na ē whakaputa na i ngā pūāwai mē ngā hūa ō te rākau*: That is the **colour** which appears in the flowers and the fruit of the trees.

See also—"*He* **para** *kōkōwai,*" an ochre **colour**. "*Ngā*-**para**," resin from which the **colouring** matter for tattooing was prepared.

The seven chief colours are thus expressed:—

Parawhero, red.
Parokōwhai, yellow.
Parauri, blue.
Tuāpōkere, violet.
Parakaraka, orange.
Parakākāriki, green.
Tūāuri, indigo.

Speaking of the hair of the head the first syllable "**pā**" is used:—

Pā-*whero,* red hair, red head. **Pā**-*tito,* scabby head.

Pā-*hore,* barehead. **Pā**-*kira,* baldhead.

Pā-*keha,* turnip (coloured) head, clear and white, or pale.

Pā*pango,* black-headed, Widgeon bird.

Pā*hau,* beard. **Pā**-*kura,* red-headed as the *Pūkeko* bird, or Swamp-hen.

Kakano or **kano** also denotes colour:—

Anō i nā kei te **kakano** *ō te pāua*, even as the beautiful varying colours of the *pāua* shell (*Haliotis*).

He pounamu **kakano** *rua*, a bi-coloured greenstone.

He aha te **kano** *o tō-ou kuri*, what is the colour of thy dog?

(See also **kākano**, fruit or berries, coloured.)

Ahua, appearance, includes form and colour.

Ahua*hua, āriaria*, resemblance.

Kawiti, hue, hues:—

Kei te kawiti ō te Pāua, the *pāua* shell whose many hues confess,

Ano i na ko Kahukura tonu, the varied colours of the Rainbow's dress.

Kaka, fibre or grain of wood.

Parapara, coloured. *Parahua*, many-coloured.

Paratea, light colour, clear. *Parauri*, deep colour, blue.

Parariki, rusty colour. *Parawera*, burnt colour.

Paramanawa, colour one loves.

Parangunu, roasted colour. *Parawhenua*, earth colour.

Parahoro, water discoloured by a landslip.

Para, coloured with pimples or blotches (of the skin).

Aōtea, clear atmosphere of day; transparent, bright world, space.

Aōuri, day or light blue.

Pōuri, night or deep blue.

Pōuriuri, twilight blue.

Mōanauri, blue ocean.

Aōrangi, sky world; light and intelligence, Divine.

Pōrangi, lower world; darkness and non-intellectual.

Aōtea, Manakotea
Aō-uri, manakouri } the Magellan clouds.

Taiāō, force of light, life, intelligence, construction.

Taipō, force of darkness, death, destruction, oblivion.

White.

Mā tonu, perfectly white. *Mā,* white.
Mārikorikō, to glitter.
Kō mā, pale grey, light coloured.
Mā kōtingtingo / *Purepure mā* } spotted white, as animals.
Mā tūawhero, white inclined to reddish, pink.
Mā whakahekeheke, striped white.
Mā manangu, darkish white.
Waikurakura, rusty grey.
Ahūa mā, white appearance.
Kiritea, kahurangi, fair, or clear-skinned.
Hina or *māhinahina,* grey-haired.
Hurukehu, light-coloured hair.
Mārama, clear; transparent as *Aō Mārama.*

Black.

Pangō tonu, mangu tonu, perfectly black.
Pāngō, mangu, black.
Mangumangu, black for blacking with, ink; a negro.
Parauri, blue black, of the complexion.
Whero-mamangu, bay, dark red.
Pōūri, dark blue. *Pō kapūa,* dark clouds.
Hīnau, permanent black dye extracted from the bark of the Hīnau tree (*Elæocarpus dentatus*).

Red.

Whero tonu, tino whero, intensely red.
Whero, red. *Whero tangikē,* peculiar red.
Kurawhero, choice red. *Whewhero,* reddish.
Kōwhero, pale red. *Pūwhero,* pink.
Whero mamangu, dark red. *Whēriko,* glittering.
Kura, choice colour, scarlet (see under *kura*).
Pākurakura, choice crimson (see under *kura*).

Ngangana, bright shiny red.

Parakaraka, orange. (This colour is seen in the Karaka, Poroporo, Kawakawa and Kohia berries.)

YELLOW.

Parakōwhai, a rich *yellow dye* obtained from the bark of the Kōwhai tree (*Sophora tetraptera*).

Karamū, yellow (obtained from the bark of Karamū tree).

Whanariki, sulphurous yellow.

BLUE.

Uri, blue. (See *Aōuri, pō uri, mōana uri,* etc.)

(The colour that is seen in the feathers of the Pūkeko, Kōtaretare, and other birds.)

GREEN.

Kākāriki, green. (Name of green parrot and green lizard.)

Pounamu, greenstone (also used for green).

PURPLE.

Pōkere, purple. (Seen in the purple *kūmara, taro,* and in the flesh of the *tawa, taraire* and *kōhutuhutu* berries.)

Tūāpōkere, violet. (Seen most particularly in the flowers of the *koromiko* or veronica.)

BROWN.

Parapararau, colour of autumn leaves; brown.

Paratānekaha, brown, from bark of *Tānekaha* tree.

INDIGO.

Tūauri, blue black or black blue; indigo.

DYE.

Tāe, dye. See *parawetā* and *tūtāe.*

Faded.

Hātea, faded. *Kūā hātea te tāe,* the dye has now faded.

In addition to the foregoing, there are innumerable terms for varieties and modifications of colours and tints —*Kura-whero,* choice red; *kura-pango,* choice black, etc.

INSECTS AND REPTILES.

Ikawhenua—Amphibian.

Ngārara-huarau, a mammoth reptile with feet.
Ngārara, insect and small reptilia.
Tūatara, N.Z. iguana, mammoth N.Z. lizard.
Kurī or *pero,* dog.
Pōpokorua, ant.
Māwhitiwhiti, grasshopper
Ngata, slug.
Tītīwaiora, Kapowai, dragon fly.
Ngaro, common fly.
Pepe, butterfly.
Hauwaha, caterpillar.
Awheto, Hotete, large caterpillar.
Hawato, Awhato, Weri } vegetable caterpillar.
Pūngāwerewere, spider
Kararehe, animal (plural, *kirehe*).
Tātarakihi, locust.
Pūpū-rangi, snail.
Rango-tamumu, pairu, humming fly.
Pūrehurehu, moth.
Piharēinga, cricket.
Katipō, venomous spider. N.Z.
Mūmūtawa, ladybird.
Wētā, N.Z. tree cricket.
Mokomoko, pāpā, lizard.
Rō-mantis, jackstraw.
Tunga, soft wood grub.
Kihikihi, chrysalis.
Tūngoungou, larva, grub.
Namu and *Nāenāe,* sandfly.
Riha, nits.
Toke, worm.
Pūrātoke, glow worm.
Kiori ti: kiore tangiwairuru } death watch
Tākituri } beetle.
Neinei, midge.
Kutukutu, iro, maggots.
Pokopoko, frog.
Pokopoko, N.Z. frog (?). *Pokokere* (?), *Pangokereia* (*Whakatohea*).
Pekapeka, bat.
Weri, centipede.
Kākariki, green lizard.
Huhu, grub.
Mokoroa, hard wood grub.
Kēkererū, black bug, cockroach.
Wāeroa, mosquito.
Kutu, louse.
Tuiau, keha, flea.
Kīore, rat.

FISH.

Ika ngohi, fish.
Rō, hākari, hua, eggs, spawn, roe.
Rāngai ika, shoal of fish.
Tūtara kauika, ocean hosts.
Te wehenga kauika, whale family.
Kāhui-moana, denizens of the ocean (collectively)..
Parāoa, sperm whale.
Kekeno, seal.
Takapane.
Tuatini, blue shark.
Mako-taniwha, tiger shark (found off Mayor Island)
Mangō-pare, hammer-headed shark.
Urerua, strong and bold shark, with double penis.
Kapetā, dog fish.
Tūpoupou, ūpokorua, porpoise.
Pakakē, sea lion, also whale.
Tohoraha or *Tohorā,* whale
Mangō, shark.
Pīoke, young dog fish.
Pāea, sword fish.
Warehenga, haku, kingfish.
Whāpuku, mammoth cod-fish (groper).
Whai, Pākaurua, (also *manumanu*), stingray, skate.
Tuoro, monster eel; or *Taniwha.*
Wheke, cuttle fish.
Pāra, hiku, frost fish.
Rarī, ling.
Ngū, devil fish, squid.
Kōpūwaitotara, porcupine fish.
Kīoretoropuku, kīoretawhiti, sea horse.
Kanāe, mullet.
Pākirikiri, blue cod.
Mararī, butter fish.
Pātiki, flat fish.
Upokororo, grayling.
Korowhāwhā, anchovy.
Makuwhiti, koheru, herring
Māomāo, "Ditrema violacea."
Kahawai, N.Z. salmon.
Tāmure, schnapper.
Koli, hokahoka, trumpeter.
Warehou, sea bream.
Papaki, large-headed fish, unfit for food, bad smell.
Tarakihi.
Kina, "echinus," sea egg.
Pāua, mutton fish.
Pāpaka, crab.
Kumukumu, gurnard.
Reperepe, nautilus.
Kūku, kūtai, mussel.
Pūpū, periwinkle.
Inanga, whitebait.
Ngōiro, conger eel.
Whairepo, mammoth stingray.
Nohu, ape fish (?).
Kōura, crayfish.
Mangā, barracouta.
Reperepe, nautilus, elephant fish (see *Koropepe*).
Maroro, flying fish.

Pākurakura, red mullet.
Mōihi, smelt.
Parore, bream, black perch
Hake, sole.
Takihi, ihe, takeke, garfish.
Kōurarangi, shrimp.
Aua, sprat.
Tawatawa, ature, mackerel.
Kuparu, johndory.
Maratea, red schnapper.
Araara, trevalli, yellow tail
Moki, "Latris ciliaris."
Honu, turtle.
Toheroa, mammoth shell fish.
Ngākihi, mutton fish variety.
Tio, oyster.
Pōrohe, small variety mussel.
Pipi, cockle.
Kōpūpūtai, sponge.
Rimu, kelp, seaweed.
Tuna-heke, eel (fat).
Tuna, common eel.
Piharau, puhikorokoro, boneless eel, lamprey (similar to *Tuere*) (from salt to fresh water).
Papanoko, "Te ika huna a Tāne," red fins, fresh-water.
Kōkopu, trout.
Kēwai, crayfish.
Pahuhu, spotties.
Tuere, blind eel (from fresh to salt water).
Karawaka, silver-bellies.
Kākahi, freshwater shell fish.
Matau, fishhook.
Aho, line.
Hī, to angle.
Kaho, fishing rod.
Mata, tara, barb, point.
Maunu, bait.
Huti ika, to catch fish, catching.
Rou, with hook attached to the rod.

RAKAU—TREES.

Kākano, seed.
Whakapihi, shoots.
Kō timu, stump.
Tupu, a plant.
Tinana, trunk, barrel.
Rau, leaves.
Pua, bud.
Hua, fruit.
Tamore / *Tinana* } trunk.
Kāuru, head.
Manga, peka, branch.
Hono, fork.
Kauri, "Agathis australis."
Rimu, red pine.
Rātā, "Inland Metrosideros."
Pūriri, "Vitex littoralis."
Māī, "Podocarpus spicata" (?)
Mānuka, mammoth teatree.
Pihi, sprout.
Pakiaka, Paiaka, root.
Pūtake, base.
Tatā, stalk.

Māhuri, plants.
Kōare, Kauri sapling.
Pūāwai, blossom.
Māoa, ripe.
Mata. unripe.
Kōtimu, stump.
Kaka, grain.
Pona, Puku, knob.
Tōtara, "Podocarpus tōtara."
Kahikatea, white pine.
Pōhutukawa, "Coast Metrosideros."
Maire, "Soulatum Cunninghami."
Matai, "Podocarpus speciata."
Kahikātoa, tea tree scrub.
Akerautangi, "Dodonea viscosa."
Rewarewa, "Knightia excelsis."
Miro.
Tītoki, Alectryon (produces black dye).
Tāwhiri, Pittosporum (?).
Kōwhai, (produces yellow dye).
Kohekohe, cedar.
Aute, "Papyrifera."
Tōwai, "Weinmannia racemosa."
Mānawa, mangrove.
Parapara (Pisonia), a bird and insect killer.
Tarata, Pittosporum.
Matipou, red birch.
Tātaka, silver leaf birch.
Pukapuka, wharangi, rangiora, mammoth leaf.
Pātea, Patatē.
Horopito, "Drimys axillaris."
Kaikōmako, fire tree (bot. 'Pennantia corymbosa')
Ramarama, myrtle.
Popokonuiahura, Pikiarero, clematis.
Tī kumu, Southern.
Karamū, Coprosma.
Tōī "Cordyline indivisa."
Kōrau, tree fern.
Kōhutuhutu, N.Z. fuchsia.
Tī, cabbage tree.
Tō harakeke, Korari, flax stalk.
Aka, climber, vine.
Pananehu, greens.
Keha, a kind of turnip.
Mokimoki, scented fern.
Pōhue tororaro, wild convolvulus.
Taramea, a very fragrant smelling prickly plant.
Toatoa } "Phyllocladus
Tānekaha } trichomanoides"
Pukatea, Laurelia.
Tawa, "Nesodaphne tawa."
Whīnau, "Elæocarpus dentatus."
Mangeāo.
Kawakawa, "Piper excelsum."
Ngaio.
Karaka, also *koroire.*
Taupata.
Tawai, black birch.
Taraire, "Nesodaphne taraire."
Horoweka, lancewood.

Aka torotoro, creepers, climbers.
Tī Pore (Northern).
Māhore, white wood.
Nīkau, N.Z. Palm.
Kōkihi, N.Z. Spinach.
Harakeke, flax plant.
Koromiko, veronica.
Kawariki, a plant.
Puka, broad, green, smooth, shiny leaf, mistletoe.
Kāretu, scented grass.
Taro, "Arum esculentum."
Kape, large variety.
Kōrinorino, mottled woods.
Wāo nui a Tāne, great forest of Tane.
Te manu huna a Tāne, the extinct bird of Tane. Refers to the extinction of the Moa, "Dinornis."

"*Tāne*" is the tutelary deity of the forest. Lesser tutelary deities are:—

Hani, of the totara (Te rakau ā Hani).
Rurutangiakau, of Maire.
Kurateahuru, of Horopito.
Taiiho, *uho,* heart.
Taukai, of the Rimu.
Hukuāo, of Koromiko.
Puwhakahoro, of Akerautangi.
Taitea, sap.

"*He riri ano tā te taua uho; he riri ano tā te taua para*": "The strength of the heart is greater than that of the sap." Or, "The actions of a Chieftain are far superior to those of a plebeian."

Hine kotau ariki, pet term for the tender scroll of budding fern.
Whau, olive, "Entelea."
Paratawhiti (fern) "Marattia salicina."
Toetoe, giant grass.
Tī tawhiti, cordyline.
Kawariki, a plant.
Keha, nanī, wild turnip.
Kōwhai ngutu kaka, Kaka beak or red kowhai.
Runa, dock.
Rengarenga, lily plant.
Pūhā, Rauriki, thistle.
Kiekie, "Freycinetia banksii."
Wharawhara, "Astelia banksii."
Pouwaka, water lily.
Tātaramoa, bramble.
Kareāo, supplejack.
Tī Kouka.
Raukawa, scented plant.
Tarutaru, weeds.
Koheriki, a plant.
Rahurahu, common fern.
Wāoriki.
Mauku, smaller varieties of pretty bush ferns.

"E koa e nga mauku o roto o te Motu, ka mate a Maruwehea."

"Rejoice O ye ferns within the wood, Maruwehea is dead."

A very fragrant and lasting scent was prepared from the crushed leaves of the *mokimoki* fern, and the *karetu* flowering grass mixed with the gum (*ware*) of the *Tarata*, and steeped in oil procured from Titoki berries.—*hinu topitopi*. In little scent bags these were worn around the neck, *hei whakakakara*, and were much prized. Oft-times have mothers sung of their infants, and lovers of each other:—

Taaku hei piripiri—my *piripiri* circlet (scented moss).

Taaku hei mokimoki—my *mokimoki* circlet (scented fern).

Taaku hei tawhiri—my *tawhiri* necklet (fragrant gum).

Taaku kati taramea—my *taramea*, pricklet (scented plant).

Saying:—

"I rongo ano a au, he patunga mokimoki te wai o Punakitau."

To a Loved One.

Tō uru i piua ki te wai o te Kākahi:
Tō kiri mirimiri ki te hinu Taramea,
Ripo ana te kakara, ē—
Thy hair laved with the waters of purification:
Thy skin anointed with the oil of Taramea,
Whose rippling perfume—

In connection with their marriage services, the Chatham Islanders, having first recited the antiquity and sacredness of the principle of joining in matrimonial alliance, sang to the young couple (*Pol. Journal*, vol. vi., p. 146):—

Nō Pūriri, nō Huatapu—te urunga nei
Mātiketike te urunga nei, mārangaranga te urunga nei,
E tapu: ē kura.

Nō Kāretu, nō Taramea—te urunga nei,
Mātiketike te urunga nei, mārangaranga—te urunga nei.
E tapu: ē kura.

Nō Piripiri, nō Pirinoa—te urunga nei,
Mātiketike te urunga nei, mārangaranga—te urunga nei.
E tapu: ē kura.

Nō Mokimoki, nō Pātere, te urunga nei,
Mātiketike te urunga nei, mārangaranga te urunga nei.
E tapu: ē kura.

TRANSLATION.

Of strong Pūriri, of vigorous Huatapu—is this alliance,
Be fruitful this alliance, be prosperous this alliance,
Be sacred: be treasured.

Of perfumed Kāretu, of fragrant Taramea, is this alliance,
Be fruitful this alliance, be thriving this alliance.
Be sacred: be treasured.

Of odorous Piripiri, of aromatic Pirinoa—is this alliance,
Be fruitful this alliance, be prosperous this alliance.
Be sacred: be treasured.

Of sweet scented Mokimoki, or spicy Pātere, is this alliance,
For bearing upward this alliance, for weaving together this alliance.
Be sacred: be treasured.

Some of the trees and plants mentioned in this old-time marriage ritual are peculiar to New Zealand; they do not grow at the Chathams. But the Chatham Island lily now grows freely in New Zealand.

Rākau whakarāe, evergreen trees.
Rake, uru, or *puia,* grove (*Rake Mahoe*).
Pukohu kakara, scented moss.
Motu Ngāherehere, isolated tree clump.
Ngahere, wood, bush, forest.
Tūmu, clump of large trees.
Koraha, open fern land.
Huaranga, to transplant.
Tiri, to plant at regular intervals.

(Note.—The *Taupata* and *Tarata* survive blizzards.)

BIRDS—*MANU.*

Moa, "Dinornis."
Hokioi, a mythical bird (? eagle).
Kōhoperoa, Kawekaweā, long-tailed cuckoo.
Kāahu, hawk.
Kārewarewa-tara, bush hawk.
Kākākura, crimson and white parrot.
Kākāriki, green parrot.
Kōkorimako, bell bird.
Huia, "Heteralocha acutirostris."
Weka, wood hen.
Parera, grey duck.
Whiorau, blue duck.
Matapō, or *Tete,* teal.
Kōkako, wattled crow.
Koitāreke, or *kōreke,* quail.
Pūweto, swamp rail.
Pātaitai, striped rail.
Kōukōu, or *ruru,* owl.
Pūrourou, lark.
Toutouwai, Tōtōara, robin.
Tīwaiwaka or *Pīrakaraka,* fantail.
Miromiro, pied tit.
Kīkītori, a bird (extinct ?)
Pūauau, bush wren.
Matuhi, green wren.
Tūturiwhatu, plover.
Tītīpounamu, or *pihipihi,* rifleman.
Tīeke, Jackbird, saddleback.
Takahea, "Notornis mantelli."
Kiwi, "Apteryx."
Pīpīwharauroa, shining cuckoo.
Kāeaea, sparrow hawk.

Kākā, brown parrot.
Kākātarapo, night parrot.
Kēā, mountain parrot.
Tūī, parson bird.
Kūkupa, wood pigeon.
Pūkeko or *Pākura,* swamp hen.
Pūtangitangi, paradise duck.
Tarawhatu, brown duck.
Pāpango, widgeon.
Kōtuku, white heron.
Toitoi, creeper.
Mohopererū, rail.
Kōtaretare, kingfisher.
Kawau, shag.
Pīhoihoi, ground lark.
Upokotea, canary head.
Riroriro, gray warbler, tomtit.
Tāmōioio, a bird (extinct?)
Matuku, bittern.
Mātātā, swamp wren.
Whiorangi, blight bird (a new comer).
Hihi, stitch bird.
Piopio, thrush.

MISCELLANEOUS.

Manu tūāuru, a "rara avis."
Manu tute, leader of a flock.
Hurumanu, the smaller feathers.
Awe manu, the white breast feathers with skin attached.
Hua manu, the eggs.
Ahere manu, bird noose.
Māhanga, a snare.
Pōkai manu, flock of birds.
Manu mōkai, decoy bird.
Houmanu, or *piki,* the larger feathers, plumes.
Pi manu, the young.
Tāhere manu, bird spear.

SEA BIRDS.

Huianui, or, *Toroa,* albatross.
Torōapango, dark albatross.
Taranui, giant tern.
Matuku mōana, sea bittern.
Kuia, brown gull.
Kūaka, godwit.
Kororā, penguin (blue).
Tōrea, oyster catcher.
Tūturiwhatu, dottrel.
Kāruhiruhi, pied shag.
Amokura, frigate bird.
Oī, Gould's petrel.
Pārerarera, sandpiper.
Hākoakoa, seahawk.
Takupu, gannet.
Tara, tern.
Karoro, gull.
Tarapunga, mackerel gull.
Taiko, black petrel.
Upoko tiwha, or *Tāwhaki,* crested penguin.
Pohowera, banded dottrel.
Kawau, cormorant.
Aroarotea, white-breasted shag.
Tītī, mutton bird.
Tūtūmata, stilt.
Weweia, dabchick.

Chapter XI.

PROPER NAMES.

Tama nui te ra, illustrious son (of) the day; ruler of day; sungod; emblem of light, life (not to be confounded with Te Manu-i-te-ra, a comet).

Hine nui te pō, illustrious daughter (of) the night, ruler of night, moon goddess, emblem of darkness, death.

Tamahine, son and daughter, son of daughter.

As *Tama* represents the son, or male, so *Hine* represents the daughter, or female. These terms therefore enter very largely into the scheme of Maori proper names, thus:—

Tamarangi, Hinerangi, of the sky, Heaven.

Tamaāo, Hineāo, of the light of the world.

Tamāarangi, Hineārangi, heavenly, divine.

Tamakura, Hinekura, precious wisdom, divine.

Tamaata, Hineata, of the morning.

Tamapō, Hinepō, of the night.

Tamatea, Hinetea, fair.

Tamarua, Hinerua, duality.

Tamarau, Hinerau, universality.

Tamarapa, Hinerapa, to cling.

Tamaahu, Hineahu, of industry.

Tamahārangi, Hinehārangi, of the breath of heavenly life.

Tamatai, Hinētai, of natural forces.

Tamahau, Hinehau, of the winds.

Tamakapua, Hinekapua, of the clouds.

Tamawai, Hinewai, of the waters.

Tamamoana, Hinemoana, of the ocean.
Tamawera, Hinewera, of heat.
Tamaahi, Hineahi, of fire.
Tamaru, Hineru, of earthquake and volcano.
Tamamanu, Hinemanu, of birds.
Tamaika, Hineika, of fish. Merman, mermaid.
Tamamoa, Hinemoa, of the moa, *Dinornis*.
Tamarei, Hinerei, of treasure.
Tamatiri, Hinetiri, of the plantation.
Tamauri, Hineuri, of descent, darkness.
Tamarepe, Hinerepe, of the Nautilus.
Tamahiri, Hinehiri, of cycles.
Tamawhiti, Hinewhiti, of the crossing.
(Hinewai-māori. Hinewaitai.)

And so on through the realms of universal phenomena and abstract conception. These terms (*tama* and *hine*) may also be attached to verbs, adjectives, or nouns that serve to illustrate natural or particular requirements, conditions, or incidents.

Rangi, the apparent source of light and life furnishes expressive terms:—

Rangimārama, of clearness. Rangihāeata, of the dawn.
Rangiora, of life. Rangituhi, of delineation.
Māpuhiārangi, purity of heaven.

The articles are also employed thus:—

Te Hau, Ngā Hau, the wind, the winds.
Te Mōana, Ngā Mōana, the ocean, the oceans.
Te Ua, Ngā Ua, the rain, the rains.
Te Tihi, Ngā Tihi, the height, the heights, the pinnacle.
Te Puhi, Ngā Puhi, the plume, the plumes, the virgins.
Te Huka, Ngā Huka, the frost, frosts.
Te Waka, Ngā Waka, the canoe, the canoes.
Te Toa, Ngā Toa, the hero, the heroes.

Te Whare, Ngā Whare, the house, the houses.

Te Maunga, Ngā Maunga, the mountain, the mountains.

Te Rua, Ngā Rua, the pit, the pits.

The article is also used to illustrate individual characteristics or peculiarities:—

Te Hake, the hunchback; Te Hauā, the cripple; Te Whito, the dwarf; and these in many cases supersede such person's true name.

Ngā iwi, Ngā-Puhi, Ngā-ī- te Rangi, Ngā-ti-Rangi, compared with Te **tini** o Uetahi, Te **tini** o Tonga nui, Te **tini** uri-o-Hua, Ko (te) **tini** o te Aawhe-tū-uri, **Te** uri-Taniwha, **Ngā Tini** uri, Tangata, sufficiently show the various forms of the tribal prefix, conventionally written, "Ngati." This suffixed **ti** is a contraction of **tini**—numbers, numerous. A-ti-Puhi, A-ti-Awa, and A-ti-Hau is another form of contraction. *Ngati* must not, therefore, be confounded with *uri* (descendant); it is an abbreviation of *nga tini*.

ON PLACE NAMES.

"By lake, stream, shore, wood, or mountain."

Tairea, high spring tides.
Tidal waves.
Nehutai, sea spray.
Taihua, high prolific tide.
Taipakupaku, low tides.
Kohutai, sea foam.
Karetai, sea surface.
Karewai, water surface.
Taīharuru, sounding sea.
Ngātaitangirua, the sea's duet.
Taingarue, sea billows.
Huatai, sea froth.
Mōanataiari. dashing ocean

Muritai } sea breeze
Muriwai }

Taiāuru, westerly sea.

Taiapua, embraced by the sea.
Tirotiromoana, ocean view.
Tangaroa, the Sea God.

Te Amai, sea swell, quiet.
Tai Tonga, South sea.
Waitangi, wailing waters.
Waiōuru.
Waingongoro, gurgling waters.
Waimarie, peaceful waters.
Waiwhakaiho.
Waimatomato, cool placid waters.
Waipapa, vale of waters.
Wai tai, tidal water, brackish water.
Waimakariri, cold waters.
Te Awarere, the flowing stream.
Awatere, fast flowing stream, or river.
Puamoeawa, sleeping river blossom.
Waimārama, clear waters.
Waimate, dead (*i.e.*, sluggish) waters.
Waituhi, pencilled waters.
Ngāruawāahia, the parting (of waters) (see context).
Ngawaiwāahia, the parting waters.
Hau-mihi-ata, "incense-breathing morn."
Manu tai, sea bird.
Waimatuhirangi, waters pencilled by the sky.
Waiwhakata, water mirror, water of reflection.
Waikōwhai, waters of the laburnum.
Waipunahau, fount of water and air.

Tai Tokerau, North sea.
Te Akau, the surf.
Wairiporipo, rippling waters.
Wai-ō-ngana.

Wai Māōri, fresh water.

Waiwera, hot waters.

Wairarapa, glist'n'g waters.
Wairere, flowing waters.

Waimarino, calm peaceful waters.

Waitara, water flowing from mountain peak.

Mangarua, twin branch.

Te Huinga wai, the joining waters.

Wai-nui-ō-mata, waters of great weeping, of thy great tear drops.

Waitematā, the obsidian water.

Waiāraingi, heavenly waters.

Ruawāahia, split in two.

Roto, lake.

Rotomahana, warm lake.

Rotoiti, narrow lake.

Waikare, water surface.

Rotokino, bad lake.

Puia ,Waiariki, hot spring, geyser.

Whakarewarewa, melter, dissolver.

Taupō, gloom, shrouded, dark, shadowed.

Pūkaki, scrofulous neck.

Te Kapo, the lightning.

Manowai, extermination.

Whakatipu, to cultivate, to add increase.

Manawa-pōūri, sad or gloomy heart.

Te Anau, move to and fro (as lake reeds in a breeze).

Waihāroto, lakelets.

Horowhenua, earth swallower, earth sink, earth slide.

Ngāwaipūrua, meeting of the waters.

Waipounamu, greenstone water.

Wāhanga, bursting (applied to Mt. Tarawera).

Hāroto, lakelet.

Rotorua, crater, or twin lake.

Rotokare, surface lake.

Rotoehu, turbid lake.

Rotomā, white lake (white sandy shore and bottom)

Tarawera, hot peak (fiery mount).

O Hau, Thy winds.

Waikawa, waters of bitterness.

Waitomo, water entrance (caves).

Puna, fount, spring.

Pūwaha, Wahapū, Kōpounga, mouth, emptying into sea.

Omāpere, to cut off, remove. (Antagonistic to life.)

Ruapehu, to spout, explosive crater, blow hole, belching crater.

Naki, peak.

Taranaki, violent peak.

Pihanga, vent, ventilator.

Tongariro, the remote South.

Ruahine, old lady.

Kaimanawa, heart eating.

Hikurangi, tail (last) of the day; sunset on high mountain.

Tūtamoi, standing to sink.

Maunganui, great mount.

Houhora, spreading interior.

Te rerenga wairua, the spirit's flight (place), Cape Maria.

Ohaupō, ye winds of the night.

Raumānuka, tea tree leaf.

Pua Tarata, tarata blossom.

Meremerē, morning star. Venus.

Ohinemuri, thy dear ones remaining behind.

Ngāhau-tangirua, the wind's duet.

Kaurū, head. source.

Tararua, twin peak, two, or, double peak.

Rimutaka, fallen rimu.

Pūtauaki } with young.
Kōpūtauaki }

Tautoro, burning height.

Te Rēinga, the plunging to Spirit land.

Paparātā, rātā vale.

Raukūmara, *kumara* leaf.

Tongatapu, sacred south.

Kapuarere, fleeting cloud.

O hauhau, ye gentle winds.
Ruarangi, twin skies (open).
Aiorangi, calm heaven.
Heretaunga, held at anchor.
Whanga, bay harbour, haven, refuge.
Pukerua, twin hills.
Whāngārei, steady, charge!
Papamoa, moa dale.

Motutere, drift island.
Motutapu, sacred island.
Whakaāri, to display.

Aorangi, sky light, sky world.
Aotea, clear, light, atmosphere.
Aoteanuku, clear light on earth, clear earth world.
Aomārama, light clear world.
Aotearangi, clear, light of heaven, etc.
Whakaahunuku, earthward, earthly.
Whakaahurangi, heavenward, heavenly.
Aoāānuku, earth world, light.
Aō, atmosphere, atmospheric light.
Awhionuku, earth circle.
Rongo-nuku-o-Papa, heard of the moving earth.
Rongo-nuku-ō-Rangi, heard of the moving heaven.

O kura, of precious wisdom
Ruanuku, twin earths (open).
Aionuku, calm earth.
Tauranga, anchorage, moorage.

Puketapu, sacred hill.
Pukemoa, moa hill (Taranaki).
Ruataniwha, den of a monster.
Moturoa, long island.
Motukaraka, karaka island.
Hauturu, wind rest, perch, spot.
Aonuku, earth light, atmosphere.

Aoāorangi, sky world, light.

Awhiorangi, sky circle.

Papa-tū-ā-nuku, the steadily moving earth.

Orangi Kaupapa, Thy heaven's basis. Floor of heaven.

Tāpuinīkau, collection of Nikau.

Matemateāōnge, extreme solicitude, lonely despair.

According to tradition, a building called Kai-Mirumiru, a Marāe called Tārawa-i-nuku, a Whata called Paeahua, and a grave yard called Arakari, were buried on the site of Mount Taranaki, in the days of Tahurangi.

SOME INCORRECT PLACE NAMES.

Incorrect.	Correct.
Ohora, harbour.	Houhora, spreading interior.
Rangounou, bay.	Rangaunu, moving shoals.
Mongonui, harbour.	Mangōnui, great shark (fish).
Remuera (station).	Remuwera, burnt heel.
Papatoitoi, village station.	Papatoetoe, toetoe meadow. (Arundo conspicua).
Eltham, station.	Hora-pōrera, spread garment.
Ngaire, village station.	Ngāere, quivering morass.
Wanganui, town and river.	Whanganui, great haven, bay.
Wangaehu, river.	Whangaehu, turbid (water) haven.
Kaiwarra, station.	Kai Wharawhara, Wharawhara food, Astelia.
Ngahauranga, station.	Ngā-uranga (waka), (canoe) landings.
Petone, village station.	Pito-one, sands' end, strand end.
Waiwetu, village stream.	Waiwhetu, Star water.
Karori, cemetery.	Kā Rore, then trapped (of Ngati-kahungunu).
Ohiro.	O-whiro, night preceding new moon.

Tinakori, road.	Tina kore, dinnerless road, ("*Tina*" corruption of dinner).
Poneke, Wellington City.	Pō Neke (alleged corruption of Port Nicholson).
Terawhiti, cape.	Te rā-whiti, the sun crossing point.
Wakatu, Nelson.	Whakatū, to erect, to set up.
Kaiapoi, fortress.	Kai-apo-hia, food greedy (Beware).
Wanaka, lake, (Ngaitahu dialect).	Wānanga, historical recitals.
Wakatipu, lake.	Whakatipu, to rear, grow, create, foster.
Kaikorai.	Kaika Ra, sun eaten (Ngaitahu).
Otago, harbour.	O-Tākou, thy red ochre.
Waihola, lake.	Waihora, spreading water.
Manapouri, lake.	Manawa-pōūri, g l o o m y heart.
Monowai, lake.	Manowai, extermination.

WHAKATAUKI MAORI—MAORI APHORISMS.

Kā hou ki te whenua, he Tūngoungou: ka puta ki te rangi he Pepe: Sink into the earth, as a chrysalis; emerge (therefrom) to the sky (heaven), as a butterfly. Said of body and soul.

He nui Tangata e heke ana ki te Pō; he iti Tangata e kake ana ki te Rangi: Many persons are sinking to Darkness Eternal; few persons are ascending to the Sky (Heaven).

He Kōtuku rerenga tahi: a *Kotuku* (bird) of one flight (*i.e.*, like angels' visits, etc.).

Ki a rongo Koutou, hore mai he taringa, e ai ko Tāwhaki: "*Kāhore he Tira o raro, i hoki ake ki runga*": "Hearken ye, turn hither an ear, thus spake

Tāwhaki'': ''No company from below (death) has ever returned upwards (to life).''

E koa e ngā Mauku ō roto o te Motu, kā mate a Maruwehea: Rejoice O ye ferns within the Woods, Maruwehea is dead.

Mē poupou te tahi aho, mē korewa te tahi: Use one fishing line perpendicularly, the other floating near the surface. (Do not put all your eggs into the same basket).

He tā kakaho e kitea, he tā ngakau e kore e kitea: Deviating and fanciful processes in reedwork are perceivable, those of the heart (mind) are imperceivable.

He heu uta ka kitea, he heu mōana e kore e kitea: The traces of (a being) ashore may be discovered, those upon the ocean may not.

''He tāō huata e tāea te karo, he tāō kī e kore e tāea'': While the thrust of a spear-shaft may be effectively parried, that of a shaft of speech, may not.

Mua ata haere, muri tātā kino: Front advance leisurely, rearmost hurry incontinently (delay not).

E tata mate, ē roa taihoa: While delay retards, death overtakes.

Kā mahi rā koe, te riri a te ''Taeo,'' ara, a te Toa (He mango Urerua) Hāere i mua, mōou Heretaunga: Haste in advance for thee Heretaunga (The early bird gets the worm).

Mā tini, mā mano, kā rapa te whai: By many, by thousands, the object will be attained. (Unity is strength).

Hōhonu kakī, pāpaku uaua: Deep neck, shallow muscles, or ''Greedy but idle withal.''

Nā toou kahawai ngako nui, tō aroaro tahuri kē: 'Tis the fatness of thy fish, which causes thee to turn (from us). The wealthy scorn those of poor estate.

He tangata tō Tū, he tangata anō tō Rongo; ka koe i wareware: *Tu* is a force, so also is *Rongo*—you forgot (the latter).

Kā mihi au, ki te kōwhatu i tunua ai te Moa: Now I greet to the stone once used to roast the Moa (cook by steaming in a Maori earth oven).

Ko te uri o te Rangi, ē kore te Mangō ē tunua ki te ahi; ki te tunu te Tangata i te Mangō, kā tāe te piro ki te ihu ō Rangi, kā mate tēnā Tangata: The descendants (Immortals) of the sky will not roast Shark with fire; should Man (mortal) roast Shark, the smell thereof will reach the nose of Heaven and that Man shall die." ("O my offence is rank, it smells to Heaven").

Pū ana a roto, kē ana a waho: inwardly precise, outwardly otherwise—(Unreliable.)

Ko te tokomaha ō Rangiwhakaangi: 'Tis the numbers of lightness and ease. (Many hands make light work.)

He pakanga tā te ngārahu, he pakanga ki te Motumotu; he pakanga tā te motumotu, he pakanga ki te ngārahu: Charcoal battles with firewood; firewood battles with charcoal.

Kā kai kōpū, kā iri whata: When hunger is satisfied, store the residue. (Wilful waste makes woeful want.)

Te kakī ururua, ā au mahi: Thy actions, O voracious neck! (Greediness to choking).

A au mahi, ē Ware! Thy actions, O slave!

A te Rangatira ā ana mahi: the acts of a nobleman.

He Awhato koe na, Kia Tukeri iho, ka puta ake, Ara! he Kūmara! Thou art a caterpillar. To dig down (sink) then reappear. Well, well, as a *Kumara!*

Hāere Koe i te ara a Taihoa, ki a tāe ai koe ki aua atu: Go thou upon the pathway of by and by, in order that thou mayst reach No-where.

Kapo rere te Kurī: The dog snatcheth suddenly.

Ko te motuhanga i a Raumano: 'Tis as the severance of Raumano. (A tract of land which suddenly disappeared from the mouth of the Patea river.)

Ko te manu huna a Tāne: 'Tis the extinct bird of *Tane*. (Refers to the extinction of the Moa. Also said of a canoe lost at sea.)

E hara i te Toka tū ake, he toka hāpai mai nō ngā whenua: 'Tis not a native or original rock, 'tis a rock raised hither from other lands.

Kimi kau: vain search.

He wāewāe tapeka ki te ara rīpeka: a foot which diverges crosswise. (At right angles; from right to wrong; from the pure to impure.)

Ngatitoka ū, Ngatitoka hāere: Settled tribe, wandering tribe.

E kore a Taranaki ē ngaro, he harakeke tōngai nui nō roto nō Waiwiri: Taranaki (tribe) shall not perish, decay will invigorate (them,) even as the flax plants from within Waiwiri.

Kā pū te ruha; Kā hāō te rangatahi: age sinking to the grave; the youthful vigorous.

Ngaro ā moa: lost to sight, extinct after the manner of the Moa.

He taringa whitirua: ears listening to two things at once; (and hence retaining nothing).

He taringa muhukai: Ears whose only interest lies in food-calls.

He pounamu kakano-rua: A bi-coloured greenstone. (A person of two minds. Two-faced.)

Rāngai Māōmāō kā taka ki runga ō Nukutaurua, e kore a muri e hokia: A shoal of *Māōmāō* (*ditrema violacea*) which passes to the south of Nukutaurua, does not retrace its way. (Expresses a determination to continue that which is undertaken.)

Awhea rā tē puta ai te Upoko tāōna Marama nei: ancient curse at the moon.

Kā ngaro i te ngaro a te Moa: disappeared, even as hath the Moa.

Te rau o Piopio: name of a feather of the extinct Moa. (The feather was worn as a plume by *Kowhaikura.*)

Moe ana te mata hī tuna, ara ana te mata hī taua: The eel fishers' sleep is tranquil, that of the warrior disturbed.

He aha te kai e whara i ā ia? What harm can he do? What can he accomplish?

Ko te Tai i whakakīia e Marutawhiti: 'Tis the sea inundation act, of *Marutawhiti.* (Refers to a submergence, after the manner of a huge tidal wave, at Hokianga.

E hara te Tōa taua, he tōa pāhekeheke; kā pā ko te toa mahi kai, ē kore, e paheke: The fame of the warrior, is perilous (slippery); that of the industrious cultivator is not so.

Te toa taua, mā te taua; te toa piki rākau, mā te rākau; ko te toa mahi kai, mā te huhu, mā te popo, Mā te hanehane: The warrior becomes a victim of war; the tree climber a victim of the tree; the industrious cultivator sinks peacefully to the grave and his end is a natural one.

E hara te kai a te tangata, he kai tongitongi; kā pā nā tōona ringa ake, tino kai, tino mākona: Food from another person is not desirable (to be desired), 'tis eaten sparingly; but that secured by one's own hand (industry) is eaten with such relish as to prove completely satisfying.

He aha tō kai? He para tō kai, taka ana ngā hua ō te whakairo: What is thy food? An *Para* were they

food, the traces of tattoo-ing should frisk upon thy face. (Said of highly relished food.)

Kua māōa te Tāewa: The potato is now cooked. Saying of Te Whiti, the Parihaka adviser and leader of his people. The potato in question was a figure for the Maori people, cooked by European fire-arms and acts of confiscation. Being *cooked* the Europeans might *eat it*, without further formality.

Kākariki i tunua, kākariki i otaina: 'Tis a parroquet, whether roasted, or eaten raw. ("A man's a man for a' that.")

Kā mate Rū kai horo? kā ora Rū kai whakatonu: The volcano swallows and destroys, the earthquake preserves intact. (The wasteful glutton is condemned, the frugal commended.)

Ko ngā kerikeringa ō Rūaumoko: 'Tis the fissures cleft by the volcano. (Said of the Whanganui river channel, which, tradition alleges, was cleft open when Ruapehu and Tongariro were active.)

Kā mau tā Maui ki taana ringa, ē kore e tāea te rūrū: That which Maui seizes, cannot be wrested from his grasp. (Maui personifies the forces of attraction and repulsion. He is a puller down and builder up. In popular story he is credited with having recovered the North Island, N.Z., from the deep; hence its name, "*Te ika a Maui*"—the fish of Maui, and "*Te ahi a Maui*"—the fire (volcanic) of Maui.

Ngāpuhi taniwha-rau: Ngapuhi's demons are legion; (disturb not their peace.)

Te ūpoko rite ō Hawaiki: the perfect headdress of Hawaiki.

Atua kā hura i te Rangi: *Waiho te mate mō Hapopo*: God manifests his power in the heavens, yet abandons Hapopo to a miserable fate.

SELECTED PHRASES.

Tau ana te wehi: awe inspiring.

Ngā manu ō Rehua: the birds of Sirius (locust and cricket).

Ngā karere ō Mahuru: the messengers of Spring, (*Kawekawea* and *Pipiwharauroa*, Swallow and Cuckoo).

He kupu iririangi: words of divine import or sound.

Te Kura kōrero: the divine gift of speech.

E purutia paitia ana: held in willing claims.

Tangi te roria: Sounds the harp.

Te hoa o tō-oku taitamarikitanga: the companion of my youth.

He tangi noa: an empty sound.

Te mōana riri: the angry ocean.

Mātua kite, Mātua rongo: first opportunity to see, first opportunity to hear.

Ko ahau kua whakaorangia: my being is now preserved.

Kei ā wai te pono: Who has the truth?

Kōrero wahakore: silent testimony, voiceless speech.

Hei ō ake mā tama roto: to sustain the inner man.

I te aroaro mahanatanga ō te Rā: in the warm presence of the Sun.

Ka tangi mai te reo: The voice then sounds hitherward.

Whakarōngo, whakarongo kite uru: List, list to the surges of the West.

Ki a hei taaku ate i te tau o taana tiki: to encircle my liver with the loop of its image (being).

Ko te Whatitiri tuhia iho ō ona ara ki te Uira: 'Tis the Thunder whose pathways are recorded in Lightning.

Ka whakaraupeka i aku mahara: My fond reflections, gathering, muse.

Ko koe, ē Tai! e arohatia nei ē au: 'Tis thee, O Tai! whom I thus sadly mourn.

Te Atarau ō Poutama, the moonlight of *Poutama*. (Beautiful). (Said of fine moonlight in which to shell *karaka* berries.)

Kā pā te Kāwatawata aroha: touched with the pangs of sympathy, affection, love.

Te mata huatau: the face of beauty.

Kā tangi a au ki te hunga kua kōpania atu ra ki te Tatau ō te Pō: I mourn for those who are now enclosed by the Gate of Night, (*i.e.*, of death).

Te waha rūnanga, Toa ra ki te riri, ē: the eloquent in council and valiant in war.

Taaku hau-kāinga: my beloved home.

Taaku whenua tupu: my native land.

Kua nunumi atu nei i tō-oku aroaro: now vanished in silence from my presence.

Kia ora koe: Health, long life and prosperity unto thee.

I ngā tūmanaako e whakarau noa nei: in the presence of these piles of shattered hopes.

Ka rapupuku ngā whakaāro: The thoughts muse.

Tauwhāinga whakanunumi: vanishing hopes.

Ngā hihi o te ata: the beams of the morn.

Te Hau mihi ata: the "incense-breathing morn."

Tau ana te tīare i te rākau: the pleasant fragrance of the woods.

Kia tia pāruru ki te kōtore Huia: to dress the hair with Huia tail-feathers.

Tau ana te rangimārie: Peace reigned supreme.

Te kakaratanga ō nga mahi toa: the perfume of heroic deeds.

Kia rewa noa iho ahua i te ahuareka: dissolve me into ecstasies.

Ki te whai āō, ki te āō-mārama: to the bright light of eternal day.

Ka tatāō te kohu ki te motu: The fog drapes the woods.

Te tino koha, he atawhai ki te tangata: the precious gift, humanity to man.

Ata whakahāhā ē ngā hau, te ngaru ē momoe māriri: Breathe soft ye winds, ye waves in silence sleep.

Ko te kupu-kī ē kore rawa nei ē tāea te whakahoki-hoki: As the spoken word can never be recalled.

He aroho pūmau: a fixed regard, an unending devotion.

Ko ngā ūmu ō Rongomai: 'Tis the ovens of *Rongomai* (lunar craters).

Tihei mauri-ora, matihei, here i te kākano o te rangi: Sneeze living soul, sneeze, bind the seed of the sky (heaven, life).

Te whakahiangongo ō te ngā-kau: the aspiration of the heart.

Te mata o te whenua: the face of the earth.

Hoki mai ē roto ki te puia nui ki Tokaanu: Return O my soul to the precious waters of Tokaanu.

Kia urupū tātou, kaua e taukumekume: Let us be united and let not variance divide.

Kia kotahi te kī: Declare with one accord.

Ka kōea te ara o Puanga: The advent of Rigel (in Orion) is proclaimed and sanctified. (Rigel is the star of the Maori new year, June).

Ko ngā tapu-wāe ō Rehua: 'Tis the invisible footfalls of Sirius (peculiar rumblings heard at nightfall, when Sirius is on the meridian, midsummer).

Ka whakahua i taana tangi: Then sang his lament.

E Rua au, e Moe au, e Awa au: I am a descendant of Ruanui, of Moerewarewa, and of Awanuiarangi.

KORERO-TARA, or FABLES.

The Locust and the Ant.

Tātarakihi:—

Hohoro mai, ē te hoa,
Kaua e whakarōa, ō—ī;
A-ra-rā! ka turua tā te Popokorua!
Rawe noa tā ngā taki-whakahau.

Pōpokorua:—

U mai tāua ki te keri,
I te rua, mō te Ua ō te rangi
Mō te Makariri wero i te Pō nei, e;
Me te kohi mai anō i te kākano, e,
Hei O ake mā tama-roto,
Kia ora ai, ē—ī—nā.

Tātarakihi:—

He pai aha koia tāaku he noho noa,
Piri ake ki te peka ō te rākau,
Inā, inā nōa ake ki te Rā ē whiti nei,
Mē te whakatangi Kau i aku paihau, e—
Ta ra rā ta, kīta, kīta,
Ta ra rā ta, kīta, kīta,
Wiri ō papa, tōene, tōene,
Wiri ō papa, tōene, tōene.

Or—

Locust:—

Haste hither quickly O my friend,
Do not delay, the call attend;
Wondrous the ant's creative skill,
Harmonious with instructor's will.

Ant:—

Come hither, and together bore
A pit, to shield from rains which pour

From wintry skies, with piercing blast;
And here collect the seed and grain,
Which shall our inner selves sustain,
To live till winter's night sweeps past.

Locust:—

What is my chief, nay, sole delight?
To cling me close to branch of tree,
To bask in sunshine warm and bright
And rustle these my wings with glee.
(Singing—) *Ta ra ra ta, kita, kita,*
Ta ra ra ta, kita, kita;
O quivering sides sound your refrain,
O quivering sides sound your refrain.

Moral,—pleasures are transient, permanent comfort can be secured only by prudence and industry.

Note,—The songs of the locust and cricket ("*Ngā Manu ō Rehua,* or, the birds of Sirius, midsummer) are very highly esteemed by the Maori.

Ngā karere ō Mahuru, The messengers of spring. (*Mahuru* is spring personified. The messengers of spring are the cuckoos; the *Pipiwharauroa,* or shining cuckoo, and the *Kawekawea,* or, long-tailed cuckoo.)

Chapter XII.

ON THE *TOHUNGA*.

By *tohunga* is meant an initiate, a metaphysician, an adept. Amongst the principal orders of *tohunga* were the:—

Tohunga ō Rongo, (of *Rongo,* god of Peace and Plenty.)

Tohunga ō Tāne (of *Tāne,* lord of light whose symbol is the sun.)

Tohunga ō Tū (of *Tū,* god of war.)

Tohunga karakia: ritualist, intercessor.

Tohunga kōkōrangi: astrologer, astronomer.

Tohunga-kī, or *Matakite*: seer, diviner, prophet.

Tohunga tuhī mata: fortune teller.

Tohunga whakakite wairua: spiritualist (one who produces spirits).

Tohunga nānā: anatomist, physician.

Tohunga whakapā: specialist (one whose knowledge enabled him, when so required, to prevent a fruitful woman from further conceiving).

Tohunga tito waiata: poet and historian.

Tohunga mākutu: magician, wizard.

Tohunga kōrero: orator.

Those were collectively the advisers, teachers, guides, counsellors, historians, and law-givers of the people.

There were also the experts:—

Tohunga tā-moko: expert tattoer.

Tohunga whakairo: expert carver.

Tohunga tārai-waka: expert canoe-making instructor.

A tino tohunga (see "*tino*") was of the highest class; a *tauira* was an acolyte, disciple, or subordinate.

PARTS OF THE HUMAN BODY.

Māhunga, the whole of the hair of the head.
Huruhuru, hair.
Makawe, lock of hair.
Tumuaki, crown of head.
Mātenga, upoko, head.
Pane, takataka, noddle.
Roro, brain, spinal marrow
Roro-iti, little brain (cerebellum).
Rāe, forehead, brow.
Rahirahinga, a o ngā kanohi, temples.
Pewa, hair-arched eyebrows.
Tukemata, eyebrows.
Kape, *Rewharewha* } eyelids
Kamokamo, eyelashes.
Pī-kanohi, corners of eyelids.
Karu, eyeballs.
Karupango, whatu, pupil of eye.
Kanohi, eye.
Mata, face.
Ihu, nose.
Kaka o te ihu, bridge of the nose.
Pōngā-ihu, nostril.
Pōniania, lower part of nose.
Moremorenga, point of nose.
Pāpāringa, cheeks.
Ngutu, lip.
Ngutu runga, upper lip.
Ngutu raro, lower lip.
Kauwāe, jaw.
Kauwāe runga, upper jaw.
Kauwāe raro, lower jaw.
Māngai, mouth.
Waha, inside of mouth.
Pākiwaha, inner sides of mouth.
Kiritai, hiako, skin cuticle.
Kiriwai, mucous membrane.
Putaputa kiri, pores of skin.
Niho, teeth.
Niho tapahi, incisors.
Niho pū, molars.
Niho matai, or *niho kōpua*, back teeth.
Pāewai, visible gums.
Tako, gums.
Arero, tongue.
Piki-arero, roof of mouth.
Ngāō horomi, epiglottis.
Korokoro, throat.
Pona korokoro, or, *tenga*, Adam's apple.
Pū-kauwāe, chin.
Taringa, ears.
Hoi, lobe of ear.
Tōrino, ear drum.

Pū-taringa, ear-tube.
Tāturi, wax in ear.
Kōpako, back of neck.
Ua-mutu, nape of neck, upper end of spinal column.
Toto, blood.
Tāhei, taumanu, pāemanu, collar bone.
Tākakau kikopuku, upper arm.
Kēkē, armpit.
Ringa, arm.
Manawa-ringa, pulse.
Pona-ringa, knuckle.
Angaangamate, back of hand.
Makaurangi, spirals of finger-tips.
Toinui, koromatua, thumb.
U, nipple.
Rara, or, *whiti-uma,* breast ribs.
Raramutu, or, *whitimutu,* short ribs.
Pito, navel.
Iho, or, *uho,* umbilical cord
Hope, waist.

Whēkau, bowels.
Manawa, breath.
Au, gall.
Ateroa, pancreas.
Whatukuhu, kidneys.

Matakupenga, net of fat covering bowels.
Uaua, muscle, sinew, vein.
Kikokiko, flesh.
Tūara, back.

Kōhamu, back of head.
Weto, wax in eye corners.
Kakī, neck.

Uaua toto, blood veins.
Pokohiwi, shoulder.

Kikowhiti, forearm.

Tuketuke, elbow.
Kauititanga, wrist.
Ringaringa, hand.
Kapu, paroparo, palm.
Toi, maikara, fingers.

Maikāo, maikuku, finger nails.
Uma, rei, chest, bosom.
Rara, or, *whiti,* ribs.
Rara, or, *kapewhiti,* seven true ribs.
Kāokāo, sides.

Kōpū, belly.
Puku, stomach.
Kone, or, *tia,* pit of stomach.
Ngākau, heart.
Ate, liver.
Poho, diaphragm.
Whatumanawa, lungs.
Taupā, fat covering kidneys.
Takapū, takapau, womb.

Taraihi, taraena, nerves.
Matū, ngako, hinu, fat, oil.
Aroaro, front.

Iwi tuaroa, spinal column.
Totoine, sacrum, lower end spinal column.
Mutu, lower end of spine.
Teke, tore, pudenda muliebria.
Kiri matamata, foreskin.
Kaho, testicles.
Tōngāmimi, bladder.
Kumu, posterior.
Himu, hip.
Wāe, leg.
Tupehau, part of leg between foot and knee.
Ateate, calf.
Pungapunga, ankle.
Raparapa, upper surface foot.
Rekereke, heel.
Konui, great toe.
Remu, back of the heel.
(*Tapu-wāe,* footfalls.

Wheua, or, *iwi,* bone.
Tinana, body, trunk.
Ure, kiko, membrum virile.
Ngahu, sebaceous matter beneath foreskin.
Paraheka, semen.
Tero, kōtore, anus.
Papa, breech, hip.
Hūhā, thigh.
Turi, knee.
Kauangawai, above ankle.
Wāewāe, feet.
Kapukapu, lower surface of foot.
Matimati, toes.
Koikara, toe nails.
Takahanga, footprints.)

BONE-SYSTEM.

Kōiwi, complete skeleton.
Papa o te angaanga, roof of the skull.
Pū-karu, eye-sockets.
Pū-taringa, ear-cavities.
Pakoko, shoulder-blade.
Hononga, joint.
Pona, knuckle joint.
Iwi tuaroa, spinal column.
Tahau, tibia and fibula, leg bones.
Pā hikoinga, hip bone, pelvis.

Angaanga, skull.
Papahua, joints of jaw bones.
Pōnga-ihu, nasal passages.
Papakai, shoulder bone. scapula.
Koko, socket.
Kōkako, thigh bone.
Mutu, coccyx.
A o te kaki, collar bone.

Rei ō te tarauma, or, *Monamona*, breast bones.
Turipona, knee bone.
Kapiti, small bone of forearm.
Wheua kakī, neck bones.

AILMENTS AND DISEASES.

Kua mate, kua hemo, dead.
Kaikino, cold-blooded murder.
Whakamate, put to death.
Matemate, ailing.
Kōhuru, murder.
Whakamomori, seek death, suicide.

Roria, poisoned.
Whati poro, compound fracture.
Whati, fracture.

Whara, bruise, hurt, crush.
Nanati korokoro, to strangle.
Takoki, taui, out of joint.
Maru, badly bruised.
Whaturama, rupture.

Materoto, still born.
Mate paerangi, chronic illness.
Mate kirika, burning fever.
Mate urutā, epidemic.

Whakakā, inflammation.
Kōrue, Mate kongenege, dying of old age.

Kohi, or, *kohi-ā-kiko*, wasting disease, consumption (as waning moon).
Ngoio, Kume, manawarua, huango, asthmatic, bronchitis.

Mate tūwhenua, dropsical, leprous.
Pūkaki, scrofulous, tumour

Ngene, goitre.
Pakiwhara, Paipai, syphilis (modern).

Pohe, matapō, blind.
Uauawhiti, contracted sinews.

Nawe, scar.
Ira, birthmark.
Pōrangi, deranged.
Pōrangi, subject to fits.
Paremo, to be drowned.
Wera, burn or scald.
Motu, cut.
Tū, pierced.
Wiri, shivers.
Kupapaahi, pyrites.
Katirehe, quinsy.
Kikohunga, gangrene.
Ringa kero, withered hand or arm.
Ringa kawiu, shrunken arm.

Ringa hukihuki, contracted arm.
Niho tunga, toothache.
Maremare, rewharewha, wharowharo, cough, bad cold.
Wharo, phlegm.
Kōipuipu, blisters.
Ngaruru, ngāhoahoa, headache.
Māngiongio, chilblains.
Kīkiki, to stammer, stutter.

Taematuku, purulent, mattery.
Hakihaki, itch.

Mate huia, cramps.

Toriwai, watery eyes.
Puku, swelling tumour.
Hake, hunchback.
Whito, dwarf.

Tī nga taringa, ringing noise in ears.
Kōripi, kōangi, mate tikotiko, diarrhœa.
Mariāo, ulcer.
Tūwheke, covered with sores.
Ringa mutu, lost arm.
Ngehengehe, weakly, faint.
Kanohi karapa, cross-eyed.

Ua kakī, ricked neck.

Huahua, pimples.

Hūhare, spittle.
Kōmāoa, ulcerated.
Kiritona, wart, stye.

Kanohi keko, squint-eyed.
Pirau, tōngako, matter, pus.
Whēwhē, boil or abscess.

Iroiro, worms, threadworms.
Huiki, state of extreme cold.
Muna, patito, ringworm.
Hauā, cripple.
Wāe-hape, bumble-foot.
Mate wahine, mate toto, menstruation.
Kūpā, flatulence.

Rāoa, choked.

Rūaki, vomit.
Mate rehea, paralysis, helpless.
Wāe mutu, lost leg.
Toti, to limp.

(Notes.—
Mamāe, pain.

Whakamauru, to relieve of pain.

Inati te mamāe, agonising pain.
Mauru, eased of pain.

Whakakiha, to gasp.

Tiko, to evacuate.

Hāmama tō waha, open your mouth.

Kukua to ringa, close your hand.

Tītaha, turn (yourself).

Whāroro o waewae, stretch out your legs.

Noho tū, sit up.

E tu ki runga, stand up.

Niho tetea, to gnash the teeth.

Mimi, to urinate.

Kopia tō māngai, close your mouth.

Whātero tō arero, put out your tongue.

Hūpeke o wāewāe, draw up your legs.

Takoto, lie down.

(The word *mate,* may be prefaced to any of the foregoing terms expressing ailments, diseases, and so on; it is preferable to use it.)

TAKARO, OR, SPORT AND PASTIME, DRILL.

Whakakite wāewāe, or, *Tūtū ngārahu,* war dance or drill.

Whakahoro rākau, war-spear drill.

Haka, male posture song.

Tītī-tourea, drill with staves.

Reti, sliding on land.

Mōari, swing from pole placed beside a cliff or river-bank (an exciting and risky pastime).

Whakaangi manu Aute, scientific kite-flying (a national sport).

Kōtaha, stone slinging.

Tākaro mamau, wrestling.

Tākaro omaoma, foot races.

Whakarite rākau, mimic duel.

Poi, female posture song (with Poi ball).

Moki, surf-swimming with planks.

Piu teka, dart throwing.

Whakatere Waka, canoe racing.

Tākaro tūpeke, leaping.

Whawhai mekemeke, fighting with fists.

Poutoti, stilting.
Rukuruku, diving.
Whakatangitangi, instrumental music.
Tā Pōtāka, top spinning.
Tī, Matimati, finger game.
Kōruru, played with five pebbles.
Tokoraurape, Keretāo, jumping Jack.
Pūrerehua, whizzer or buzzer.
Piupiu, skipping.
Kōrero tara, story telling (popular winter pastime).
Ruriruri, ditty contest (ditties to be original).
Makamaka, panga, riddles.
Mū, draughts.
Kaukau, bathing.
Whakangau Kiwi, hunting *kiwi* with dogs.
Pīrori, game of hoops.
Piki rākau, tree climbing.
Karihi taka, finger game.
Whai, cat's cradle.
Pūrorohu, bull-roarer.
Ripi, game of ducks and drakes.
Taupupuni, hide and seek.
Kanikani, a dance.

NOTES.—All games were termed *tākaro,* but a house or hall of amusement was termed a *Whare Rēhia.*

Papa, contest ground.
Toa, victor, winner.
Piro, end of any game.

LAW OF *TAPU.*

That the law of *tapu* (lit., ceremonial restriction, conventionally sacredness) was universally observed throughout Polynesia, the records of early observers quite clearly establish. The head of a person of any particular standing, was always regarded as being *tapu.* But, in addition to the head, the whole person of an *Ariki* (overlord) was *tapu,* and was so by birthright. Similarly, the whole person of a powerful *tohunga* (initiate, adept, priest) who in ritualistic practice (*karakia*) maintained personal communication with the

gods of his fathers, was also *tapu;* for the secluded *tuahu* (altar) which he daily visited was held in itself to be an extremely sacred spot. Here, when communing (*kō*) with the gods, a high priest would on the most solemn occasions, provide himself with stone eye-covers (*karu-pōwhatu*), a kind of stone spectacle-shaped arrangement, balanced, similarly, on the nose, but without apertures for the sight. He also used a stone mouth-piece (*waha-pōwhatu*), a kind of stone lips, held over the mouth, with an aperture for the emission of sound, *i.e.,* the words of his ritualistic address to the gods. The stone eyes were used on the principle that should a god reveal himself, the mortal eyes of the *tohunga* were unfit to look upon him; the priest must see with the spiritual eye only. The stone lips were used on the principle that he must not expose to the gods his mortal, therefore vulgar, lips. But, behind all this, there existed the firm belief that the gods themselves both looked and spoke through stone mediums. (Doubtless in the evolved or created works of solid matter). Finally, those who assisted the *tohunga* in the disposal of the dead and in the subsequent work of exhuming (*hahunga*) the bones and removing them to their permanent resting place—were also placed under the more or less temporary ban of *tapu*. So far then personal *tapu.*

In addition to personal *tapu,* articles of every conceivable nature came under the law of *tapu.* This could be imposed in various ways, but chiefly by the thing to be tapued being formally ritualised or touched, whether intentionally or not, by a person whose hand was permanently or temporarily *tapu.* In its turn any such article communicated such *tapu* to any person not otherwise *tapu,* who had touched it, whether intentionally or

not. Thus, an ordinary person who (and this would be unintentional) stepped on to a *tūāhu,* or any sacred burial place, would instantly become *tapu.* If such person did not then die, as he sometimes did, he would be isolated until the *tapu* was duly removed from him (*whakahoro*) by a *tohunga.* It has been a matter of common occurrence under these circumstances, for a person to die before the services of the *tohunga* could be brought to his aid. It may be laid down that all forms of *tapu,* excepting that inherited, or that acquired by a powerful *tohunga,* could be effectually removed by a *tohunga.* And as it was the business of women to attend to household matters and the dressing and handling of food, very few women indeed were regarded as being personally and permanently *tapu,* but some were.

Food was placed under *tapu* by means of ritualistic observance; and there was a class of food which was sacred to the gods. This consisted of the first-fruits of a crop, the first bird of the season, the first fish taken by a new and important canoe, and so on. Such were known as *popoa,* or, *koropā* (sacred food), and were taken to the *tohunga* to be dressed under his instructions, and by him offered up to the national gods. That brings us to our next point.

THE *KOROPATU.*

Food, in general, contaminated *tapu.* No person whose hands were *tapu* might touch food, whether for his own consumption or that of another. If he did so even unintentionally a double wrong would be done. (*a*) An infringement of his own *tapu* and (*b*) a wrong transference of *tapu* to an article which was one for ordinary human consumption. It was therefore imperative for a person under *tapu* to avoid places where food was either

stored or cooked. Indeed, if on a sunny day he noticed by his pathway a basket of food, a calabash of drinking water, or any food utensil, he would make a detour so that even his shadow might not rest on the object. In short, then, a person under *tapu* whose hands were not *tapu* might feed himself with the aid of a fern-stalk (used as a fork), but he may not touch the food with his hands. He required to be fed by another, and in the absence of a feeder, he might kneel down, then stoop and pick up the food with his mouth. On the other hand a person completely under *tapu* absolutely required to be fed by an assistant. Apparently these facts led to the adoption of the feeding, and drinking vessel, termed the *Koropatu*. This is a funnel-shaped vessel the inside top of which is fairly level so as to conveniently hold food. Upon this top the feeder sliced the food with a fern-stalk and then pressed it down through the funnel into the open mouth of the one fed. By this means the food did not even touch the lips of the eater, those lips, for instance, which had recently conversed with the national gods; food being gross might not touch those lips. Any residue was promptly taken away and deposited on the nearest sacred place, where it would not be further touched or eaten by another; for it was *tapu* and anyone eating of it would die. Drink was taken through the funnel in the same way, being poured into the funnel from a calabash; any residue in the calabash was emptied upon a sacred place, just as was done with food residue.

ON *ARIKI*.

A tribe is made up of a number of sub-tribes, the members of which descend from a common ancestor, or, ancestors. Each sub-tribe

is practically independent, its recognised chief, by seniority of birthright, being known as the *Ariki.* The term *Ariki* has the genealogical significance of father-in-chief. One *Ariki* differs in power and influence from another. For instance, a first-born son of an *Ariki* marries a first-born daughter of another *Ariki.* Their family is known as the *whanau-Ariki,* that is, the *Ariki* family. The descendants of each of this *Ariki* family are said to belong to the *aho-Ariki,* that is, the *Ariki*-line; but the descendants of the first-born take precedence, owing to seniority. A tribe may be compared to a tree whose branches represent its sub-tribes. Each branch of the tree is independent of the other, but all are dependent on the main stem or trunk. The main stem of a tribe is composed of those who have descended on the senior line from the ancestor or ancestors from which they sprung. On this line is found the *Upoko-Ariki,* head-*Ariki,* or the *Tino-Ariki,* Supreme-*Ariki*; who, as the terms signify, is absolute *Ariki*-of-*Ariki,* or, lord-of-lords. He is the head of the stem, and therefore of all its branches.

The Māori was a staunch believer in the law of primogeniture. An *Upoko-Ariki* who was descended in an unbroken male line for a number of generations, was regarded as something divine. His person was absolutely sacred. He was classed as *Ariki-rangi,* being closest in descent to, and therefore representative of *Rangi,* the sky-father. He was also known as the *Ahurewa,* sacred-pillar; the *Amo-kapua,* cloud-bearer; and the *Pou-whenua,* land-pillar. of his people.

As no efforts were spared to instruct such an one in the past history, traditions, lore, philosophy and science of the race the whole of the Orders of the

Tohunga, or, priestly, body, frequently vested in him. He was exceedingly *tapu,* so much so that food which his shadow has rested upon would not be eaten; it was *tapu.* On occasions, in the midst of a battle, an imminent reverse has been turned into a victory by the bringing forward of an old *Upoko-Ariki* to the point of danger. A desperate rally has ensued to save him from falling into the hands of the enemy, and a defeat thus averted.

ON FLAX-WOVEN MANTLES AND GARMENTS.

(*Whakakākahu,* to dress.)

Kākahu, a garment, dress, or robe.

Kahakaha, of finest silky-flax material.

Kahu-kekeno, of seal skin.

Kahu-kurī, Kahu-wāero, or, *Mahiti,* of dogs' hair.

Tōpuni, or, *Kuparu,* of dogs' skin, black hair.

Pātutu, or, *pūahi,* of long white hair of dogs' tails.

Kahu-kiwi, or, ari-kiwi, of kiwi-bird feathers.

Kahu-toroa, of albatross feathers.

Kākahu-kura, or, *kura-whero,* of choice red feathers.

Kahu-kūkū, of pigeon feathers.

Kahu-tāniko, of finest flax with deep ornamental border.

Korirangi, having white thrums of untwisted flax.

Korowai, or, *parawai,* having black twisted thrums.

Piupiu, pihepihe, kaitaka, or, *hitau,* a girdle, or, kilt.

Maro, worn by girls.

Kōnekeneke, material dressed only at intervals.

Pōkeka, or, *koka,* of coarse material.

Ngeri, a rough mantle.

Pūweru, very shaggy mantle.

Ua-rua, a cloak and cape combination.

Pekerere, or *āorere,* a handsome cape.

WAR-WEAPONS, AXES, ADZES, ETC.

Mere Pounamu, or, *Patu-pounamu,* a well-shaped polished greenstone club.

Patu-ōnewa, or, *kurutai,* of same shape, dark-grey stone.

Tūmere, or, *meremere,* of same shape in hardwood.

Patu-parāoa, of same shape in whalebone.

Kotiate, lobed weapon of hardwood, or, bone.

Waha-ngohi, whalebone battle-axe.

Tewhatewha, battle-axe of hardwood.

Pou-whenua, heavy club-headed spear.

Hani, or, *taiaha,* a handsome staff with carved tongue.

Kai-rāwaru, same unfinished.

Tāoroa, a long spear.

Tāo, or, *tīmata,* an ordinary spear.

Patu, a weapon of any kind.

Hoeroa, a kind of harpoon with dart attached.

Parāoa-roa, a weapon of whale's rib.

Pou-tangata, greenstone axe used as a weapon.

Kōpere, kōtaha, or, *piu,* a sling.

AXES, ETC.

Toki aronui, or, *toki ūmarua,* a broad axe of stone.

Toki tītaha, a stone axe somewhat X-shaped.

Toki panehe, or, *toki pānekeneke,* a kind of small adze for finishing work and for carving.

Purupuru, or, *whāo,* used as a chisel.

Matakautete, or *mira-tuatini,* saw-like knife made of shark's teeth.

Pāoi, tuki, or, *kuru,* a stone pestle or pounder.

Toka, a sea-swept rock.

Kāmaka, rock.

Kōwhatu, or, *whatu,* stone.

Pounamu, greenstone (the hardest and most serviceable variety).

Mata-ā-tuhua, obsidian procured at Mayor Island (*Tūhua*).

Mata-ā-waiapu, or, *huatawa,* dark-grey variety of stone.

Kororāriki, very dark and hard stone.

Kahurangi, light variety of stone.

Manutea, white hard stone, like quartz.

Kōkō-tangiwai, transparent variety of greenstone.

Inanga, dull whitish variety of greenstone.

Tūtāe-koka, dark-spotted variety of greenstone.

Kawakawa, common dark variety of greenstone.

Kuru-pounamu, or, *tara-pounamu,* a greenstone eardrop.

Koropepe, or, *manu-mata-kā,* a snakelike design in greenstone.

Hei-tiki, or, *tau-tiki,* a greenstone image, or effigy.

MAORI HOUSES.

(The buildings of an ancient well-ordered village comprised the following) :—

Whare, house.

Whare-kura, Whare wānanga, college, or, temple.

Whare-maire, or, *whare-ahiahi,* residence of leading priests.

Whare-rūnanga, council house, or hall.

Whare-whakairo, large building with heavily carved woodwork.

Whare-manuwhiri, guest house.

Whare-puni, place of popular resort.

Whare-matoro, wooing house for young of both sexes.

Whare-tapere, or, *Whare-rehia,* play-house.

Whare-huihui, meeting house.

Whare-kākaho, superior reed house occupied by chiefs.

Whare-Māori, ordinary family dwelling house.

Whare-ūmu, or, *Kāuta,* cook-house.

Whata, or *Pātaka,* raised store-house.

Whare-tauā, house of mourning.

Wharau, shed. *Wharau-waka,* canoe shed.

Kōmanga, or, *tīmanga,* a raised platform, unroofed; food-store.

Marriageable persons of either sex usually slept in the family dwelling house. There were cases where a half-dozen or more bosom friends of the same sex would occupy a separate house. Such houses were known as:

Whare-Tamawahine, house of young women.

Whare-Tamatama, house of young men.

Chapter XIII.

ON THE TERM *KURA*.

The many references to the *Kura* to be found in chants and the various ritualistic services, make this term one of peculiar interest to the student. The Maori was a great lover of wisdom and philosophy, and it is to these subjects that the term *Kura* primarily applies and always in a sacred sense:—

Kura, precious treasure; sacred wisdom and philosophy; wisdom-culture; divine law and natural phenomena.

Kura-kōrero, divine speech.

Kura-wānanga, sacred recitals upon chronological, historical and scientific systems.

Kura-karakia, sacred ritualistic services and ceremonials.

Kura-tawhiti, recitals of the ancient philosophic teachings upon life and death: of first causes and principles, and man's evolution and destiny. (Figuratively, the *Kura-tawhiti* was a tree which stood on the centre of the earth, the ancient sacred wisdom-tree. Divine birds from heaven were fabled to visit it, as messengers of the gods).

Kura-tangata, the divinity of man.

Whare-kura, the sacred college, temple or hall in which *Tohungas* taught, practised, and expounded to youth the highest forms of scientific and religious philosophy and history.

Te Kura wāwāahi-rangi, wāwāahi-whenua; the sacred wisdom which treats of the known laws applying to

heaven and earth, and of man's capacity to use such wisdom to the performance of semi-miraculous acts.

Papa-kura, tablets and figures of precious stones displayed and used in the *Whare-kura.*

Whata-kura, precious stones or jewels used in connection with the most sacred ritualistic services.

Tohi-kura, sacred ceremonial and baptismal ritual.

The Aurora Australis phenomenon is known as "*Ngā kurakura ō Hine-nui-te-Pō,*" the sacred splendours of the illustrious goddess of darkness.

Te Kāhui-Kura.

E piki, e tama, i te ara tietie,
Ko te ara ō Mahuru i eke ai ki runga ra,
Tōetōea ngā harakeke ki runga ō Huarau,
Whatua Mānganui, tīhāōa te kau-whakakōpuni;
Ka pahure ki reira te Kāhui-Kura—
Te Kura i pupuni ki runga ki a Rehua,
Te Kura i riro ki Tapono-o-te-rangi,
Te Kura i riri ki te anu-mātāō, (the coldest regions of earth)
Te Kura i tuhi, te Kura i hana,
Te Kura i rapa, te Kura i ūira.

Kura-tāōnga, the most valued material possession of man.

A PHILOSOPHIC LAMENT.

(As it is to their universal custom of paying funeral honours to the dead that we are indebted for the preservation of much of the philosophical cult of the Maori, a typical specimen is here given of a lament which is sung to the assembled mourners, the deceased person being meanwhile laid out in state.)

He Tanga-tawhiti.

E muri ahiahi kia nohoia iho,
Arohirohi ana te rere mai a te āō
Nā runga Pūkawa, ē—t.

Tērā pea koe kei roto ō Arakari,
Arakari atu, tē whai riri koe, —ī.

Atu te wai-nguha nā Tū-Pūanga,
Nāana Pūanga-nui ā Rangi, koe, —ī.

Tēnei, ē Koro, kā taka i ā au
Whakararawa i te rangi,
Rangi-nui ō te Pō, ē—ī.

Hāere rā koe i runga te tukutuku,
He hēkenga-ā-rangi iho,
Kā rewa ko te motu nā—ī.

Wāahia ē koe ko te hakū ō te rangi,
Ka rarawa tō waha, Whaitiri-mātakataka,
E hau i runga ra, ē—ī.

A tahu atu koe te ahi a Tahu-rangi,
Whakautu i runga ra—
Ka ngangana i te rangi, nā—ī.

Takahia ē koe kā rū te whenua,
Kia whakaoioi nga kaha ō raro,
Oiōi te Pō, ē—ī.

A tomo atu koe ki roto Kai-mirumiru,
Tākiri manawa ō Ranga-whenua,
Ka aranga te haunui, nō Apaapārangi, nā—ī.

Tangohia mai ai ngā whatu i reira,
Kā tu ki waho ra te whatu-kai-tangata,
Kā noho ki runga ra te whatu-kai-ariki,
Kō Kākai-te-rangi, nā—ī.

(*Translated by the Author*)

O shades of eve compose my wearied soul,
To contemplate the circling orbs of space;
Which round the lofty throne of Sirius roll,
To whom Pukawa* yields translucent grace.

Thy fitful path but sped thee to the tomb,
Perchance of Arakari'† broad domain,
Once more to merge with all-primeval gloom,
Where earthly foibles as her powers were vain.

The pregnant fluid inhered the azure sky,
E'er Rigel was conceived, through whom thy birth;
Thou stood'st a conscious drop commingled nigh,
Then turned to heaven disrobed of baser earth.

And thou hast soared along the path divine,
Which drew an Angel‡ down to allot thy bounds;
For me, the buoyant earth shall tune my line
To the grand chorus of celestial sounds.

What tho' in solemn stillness you depart
To rend the womb Eternity and Time;
The pealing thunder, lightnings vivid dart,
Announce thy entrance to yon haven sublime.

Spark of immortal fire, thou shalt fan
That flame vulcanian, Tahurangi' fire,

When heavenward shoots its radiant-columned plan
And quakes the earth with subterranean fire.

Kai-mirumiru, should'st thou choose, explore,
Earth's mighty heart shall throb to give thee way,
Deep whence primordial rocks their masses pour
In shattered fragments to the light of day.

And man their solid virtues wed to art,
In polished weapons vengeance to allay;
Thee higher triumphs sages taught apart,
Thou dew-drop tinctured with celestial ray.

**Pūkawa-nui, te wai-whakaata ō Rehua,* or,
Pūkawa-nui, the reflecting waters of Sirius.
†*Arakari,* a mythical burial-place.
‡*He hēkenga-ā-rangi iho,* or
A descent after-the-manner-of-heavenly beings.

MAORI FLUTE MUSIC.

(The words here set out were distinctly produced by an expert player. The words are ordinary words, not gibberish.)

Tāpāepāe rā, ki te tū-ā-pāe tū-
ku atu ai rā, kāria e hara mai ki
a tātari-ā-tau kia kopa te Marama mū-
ri ake ai rā ka nunumi whakararo kī
Taaku matua rā i te ake-rautangi hā-
ra mai ē te rau, ka titiro i ā au nā,
E tia taaku kiri kei te anga kahitua, ē-
tahi rāpea kei tāe Rōpeti kī
Raro ō ngā muri, ki te hoa kōwhatū
Rū-ā-nū-kū.

(II.)

E uru e uru ki kurakurārangi
E uru ki wharaurangi, kāria au ē pā-tū,
Kāria au ē pātū kia tāria atu
Te hau-taua i ā Marū, ka pātū ai au:
Kia oti, kia oti tō koekoe ahorūa,
Ka tahuti āke, ka tahuti āke, kei te Kiokio ā au,
Kei te mahau-whare taaku kāinga,
Kāhore rā i te mahau-whare, kei te Horo taaku kāinga;
E whakamau atu āna, e whakamau atu āna,
Ki te hukahuka o te tai nei
E—i—Tā—Tū.

NAMES OF MAORI SONGS, CHANTS, ETC.

Pihe, most solemn funeral dirge.

Una, death-chant, introducing genealogy of deceased. (Males only.)

Tangi-tawhiti, lament with references to original home of Maori.

Tangi, lament.

Waiata tautitotito, history-teaching disputation song.

Waiata, song.

Waiata karakia, religious song.

Karakia, religious chant.

Waiata Poi, Poi song and dances, females.

Haka Haka, song and dance, males.

Puha, or, *Ngeri,* songs of defiance.

Whakatutu, or, *Whakakitekite waewae,* war-dance, drill songs.

Kai-oraora, a curse-song, or, eat-you-alive song. (Some of these are horrid.)

Waiata Hanihani, songs of irony and satire. (Some of these are tragically comic.)

Waiata aroha, or, *Waiata whai-a-ipo,* love songs.

Ruriruri, or, *Pao,* short love ditties (very popular; often extempore.)

Waiata taunu, or, *Keka,* jeering, reviling songs.

Whakaaraara Pa, sentinel songs.

Oriori, lullaby. (This means far more than the English lullaby.)

MAORI LOVE-DITTIES, OR, *RURIRURI.*

(The translation preserves both the sense and the rhythm of the Maori.)

Hokihoki tonu mai ko	Fond spirit of my darling how
Te wairua ora,	Oft me you re-visit,
Ki te awhi-rēinga ki	Encircling my form with tender
Tēnei kiri, ē te tau.	Dream-embrace, my loved one.
I moea i te po i	Dreaming 'neath the starlight methought
Konei tō tinana	Thy form was beside me.
Oho ake ki te āo	Lo when I awakened how I
Papaki kau, ē te tau.	Missed thee, my beloved one.
Nei taaku hoe kā haruru	My paddle shall soon sound by the
Te akau ki Pāeroa	Coastline of fair Paeroa,
Kei reira ko te ipo e	There dwells the one darling for whom
Tangihia nei, ē te tau	I now mourn, my loved one.
He pikinga tū-tonu te	Steep are the cliffs yonder to him
Pikinga i tua ra,	Who fain would surmount them,
Mā te nui o te aroha	Love only may conquer and reach
Ka eketia, ē te tau.	Those heights of my loved one.

I tawhiti te aroha — When love was unknown it was then
E pai ana tēnā, — Well with this poor heart, love;
Pānga mai ki te ūma ka — Now it wrings my breast, ah! the sweet
Mamāe ana, ē te tau. — Pain of it, my darling.

O mata purōtu ana — Those beautiful sweetly-speaking
Me te whakakiki mai, — Eyes of my beloved one,
Noho ana te aroha — There beauty, love, pleasure lies
Rekakreka, ē te tau — For me only, my darling.

He mōenga hurihuri — Restless was my sleep precious one
Te mōenga i kō raka, — In yon sleeping chamber,
Huri atu huri mai ko — From side to side turning I felt
Ngā mahara, ē te tau — Lonesome and sad, loved one.

He kainga Tikareti — Lighting my frail cigarette I
Nōoku ki Poneke, — Seek thee, ah how vainly,
Mokemoke te rere a — Lone drifts its faint smoke-wreaths in
Te auahi ē te tau. — The city of my loved one.

Pinea ko e au ki te — Wilt thou be mine own in the sweet
Pine o te aroha — Bonds of love eternal,
Te pine e kore nei e — Sweet bonds such as rust not nor
Waikuratia, ē te tau. — Can e'er loosen, my loved one.

Aikiha mā tēnā e mau — Snow-white the silk 'kerchief which
Mai na i tō ūma, — Adorns thy gentle bosom,
Nāaku i here atu ka — I tied its dear bow in a sweet
Tino pai rawa, ē te tau. — Ecstasy, my loved one.

HE TANGI-TAWHITI.

(Ko Ta Turaukawa.)

Taaku tamaiti, ē, kā whano ka wareware i ā Au koe rā:
Kiwhēa koe, ē tama? kia whakauru mai
Ki roto ki tō whare ki Te Waha-o-te-rangi,
Ko te whare tēnā i taia ai Tonga,
Ki runga te tai-hoa, ē rā.
Nā te Kāhuitara i hoehoe te Uhi.
Taia ki te rangi ka kikiwa kei runga,
Taia mai Whiro ki Wī-te-kai-whara,
Taia Maru ki roto Pōririta,
Kā kino tōona moko, tapā ō ona ingoa—
Ko Mokohukuwaru, ko Tū-tangata-kino, ē rā.
Iri mai, ē tama, i runga ō Kunerangi,
Te waka ō Rehua ko Tāwhaki te ika,
He ngaki i te mate o te Whakatūtū-ō-te-rangi;
Te waka rā rā te Nganginga-o-te-rangi,
Te Pakora-o-te-rangi, ō Tū-wharekura,
I mate mai ai a Ia ki Whiu-tō-kawa ē, rā.
Takoto kau Rākuru ki te ihu o te waka,
Nāana i kaiā kāhore i whāki,
Rangona ki te tangi a Tautini-ariki.
Te Hoe ō Rehua ko Raparapa-te-ūira,
Tōona Tatā ko Whakawaha-taupata,
Tōona Matira ko Matira-amoamo,
Tōona Aho ko Tiritiri-ki-matangi,
Te Pāua ko Mai-rehua-kai,
Whakanohoia te Mata ko te Iwi-ō-Rona,
Houhia ki te Here ko Pāepāe-te-iria,
Te Ture-i ō te rangi, ē.
He tira hāere mai nō Rupe ki te kimi mai i ā Hina,
Tutaki mai 'nō ki te roro ō te whare,
Whakatorohia mai me ko Hirihiripua,

Kā whati tōona tara i whakangaua ki te timu,
Kā whiu te kakī tohungia he tangata,
Ko Rupe te rangi, ē, rā.
Tēnā anō rā te mea i hāere ai a Ia,
Tohungia ki te waha ka kōtamu ngā ngutu,
Mōhiotia mai ko ngā kōrero i hāere ai Ia:
Whakatūria te tawhito, Rangiuru-te-ikiiki,
Whakahekea te wāewāe rīpeka,
Whakatakotoria ko Kauika, ko Tongitongi,
Tāwhiritia whakakopea ki te Kauhanga-nui,
Kua riro iho 'nō i te pikinga-matua—
I a Taketakē, rā;
Porotaka mai ai ngā pararau,
Ka kitea kakekakekā i te ngaunga a te taketakeroa,
Tapā ō ona iṅgoa ko Paihau-kihia.
Ae ā, ē tama, kī' noho mai koe,
He wētenga iho taaku pū-terei:
Ahuatia mai ko te one-pōtaka,
Ko te tau ki tahaki, ko te peka ki tahaki,
Whakahekea te ngana ki wāenganui—
Ki te whāwhārua—
Ruia atu ai te Kura-tawhiti hei whakautu,
Kī' kore ē hunaia mai e Mahuia-i-te-rangi:—
" Nau mai ē Rupe, ē noho, kāria e hāere,
" Kī' rongo mai koe:
" E rua tau ruru, e reu tau wehe,
" E rua tau mutu, e rua tau kai;
" Ko ngā kai hei papare māau:
" E rua ō uta, ē rua ō tai,
" Kotahi tō te Pō, mōea mai ngā mata:
" He tokotoko Tāō kotahi te tūranga,
" He tokotoko Rangi,—
" Kā ngaro te kai, kā ngaro te tangata.

" Hūna iho rā ki roto Rua-popoki,
" Roto Tureikura, ngā ūmu ō Rehua,
" Te ūmu tangotango rua a Hauwaha,
" Itiiti, mārekareka, ē tama, kuru ma hoki,
" Ko te ūmu tēnā o te Aō-kai, ē."
Kā hua ahau, ē tama,
Kua kotia atu' nō te kaha mō te Pō,
I tō whānaunga,
I rangā mai ai te au o te pukupuku,
O te tonatona, o te tahumate, o te kūnāwhēa;
Pūkai rawa atu i te aroaro ō Matariki,
O Here-kikini, o Here-momotu-kai, momotu-tangata,
Ki runga Wāērotā:
Nekea e Pūanga ki runga ō Rarotonga,
Whakatūria tōona whare ko te Maru-āō-nui;
Nekea ē Whakaahu ki runga ō Hawaiki,
Whakatūria tōona whare me ko Rangi-ā-io;
Ko ngā tokorua a Tai-ngarue i makā ki runga ra,
Hei tohu mō te rangi, ē.
Kauaka, ē tama, ē hāere numinumi,
Aronui tō hāere ki roto te Tatau,
Te Whare ō Miru i roria ai a Kewa;
Tēnei anō a Au kei te whakaronga ake,
Tenei, tenei mutu—
Tē tako i roto i tōona whare paroparo nei;
Tērā anō a mutu e tihei i a mauri-ora,
Ka rukuruku, ā.
E kata mai, ē tama mā, ngā iwi nei,
E kore e Kataina ka rongo' nō a Au:
Nā Hukuāō te Korohiko,
Ko te rākau i tunua ai te Mōā;
Kā rewa ōna hinu ko te aitanga a te Rā tūoi.
A rongo ano a Au

Nā Kura-te-ahuru te Horopito,
Ko te rākau i tū ai a Weka:
He Rona tē tāe ki mua te Ahurewa,
Kī' kai' tū-hau, kī' kai' tu-pāōa;
Kī, whakatūria te tapu o te āngina,
He whakahēkenga atu tōona wāewāe tōa,
Mō tōona tūranga i te tini ō Tū-tonga-nui,
Kā hinga tōona ika ko Te Matatū-nō-Whiro,
Utaina ki runga ki tōona waka—
Ki Mahurangi, ē.
Ae ā, ē tama, kī, noho mai koe,
A whakahua a Au ngā hīringa nei:—
Hīringa te hihiri, hīringa te mahara,
Hīringa te hotahota, hīringa ata-mai;
Hīringa wareware,
Kāhore he hīringa i tē kai, nō i ā Ia:
Hīringa te manumea, hūnā ki uta ki a Tāne,
Hīringa te hōhonu,
Makā ki tai ki a Tangaroa-matanui.
Heoti anō, ē tama, Tangaroa-kai-tai,
Kei roto ō Wharerimu, kei roto ō Whareone,
Kei roto ō Wharepapa, ō Rūaki-pōūri.
Ko te whare tēnā i tītaria ai ngā ika riki nei:
Ko Puna-te-waro i hāere mai ai te Kōkopu ki uta,
Para-whenua-mea
I hāere mai ai te huku ō Tunaroa ki uta:
Nāana i whānau whare-huhi, whare-repo,
Te utuutu-matua te whakapoungā wai;
Nāana i kāwhaki au-kume, au-rona.
Nā wai anō, ē tama
A Tangaroa i hāere mai ai ki uta,
E whano ana a Ia ki te roto-ā-Hau,
Ki Hawaiki nui rā, ki Rangiriri, ē.

E hara koe, e tama, i te wai nui nei,
Nō ngā matamata ki runga Whatanganui,
Nō ngā kūrāe ki runga Haumātāō;
He māwhakitanga koe nō Ngarue-te-rangi,
Nō kō Mānawa, nō kō Matamata-raututu;
A tau anō koe te Ata-ō-pōhea,
I kaihoratia ē ō tūpuna i roto ō Tārere,
Kā tupu koe, ē Tama! ē——ī.

DIDACTIC LAMENT or EPIC POEM

(Of Turaukawa.)

(Translation by the Author.)

My son: (O lessening memory depart),
By faith I bid thee, wheresoe'er thou art
Thy chamber enter, (blest immortal's lot);
Heaven's organ, whence Creation's dawn begot
The music of the spheres, whose glories grace
The southern orbs of circumpolar space,
Which down the stream of time with force divine
Hath shed a lustre on thy heaven-born line.
But Powers rebellious marred the wondrous plan,
They from the poles a duller process span,
'Fore heaven's azure front traced dark-limned clouds,
Till direful gloom the moving Earth enshrouds.
(So man in arts offensive truly apt,
Dark spiral lines with equal skill adapt.)
Such as at Wai-te-kai-whare, Whiro graced,
Whose deep-scored form their sable hues embraced.
At Poririta god-like Maru shared
Such doubtful honours as the "Moko" spared;
The badly-wrought design his surnames show—
"Mokohukuwaru," and "Tutangatakino."
Cling fast O son, to Kunerangi's frame,

The soaring bark which Sirius gave to fame,
Which—when the wars of the Creation sped—
Bore Tawhaki, the first-fruits of the dead;
That bark of destiny whose names reveal
A history's mystery one would fain conceal:
Thou, whiu-to-kawa, smote life's sacred breath,
Thou, bitter-anguish, saw Tawhaki's death.
A naked thief, all prone upon the prow
Of the canoe, death's seal upon his brow,
Extends his length, unwilling to confess
His crime, Rakuru, paid the last redress.
Fate of a fallen thief, made history—
By the loud murmurs of Tautini-ariki.
The paddle of Sirius is named *Raparapa-te-uira,*
His bailing-vessel, *Whakawaha-Taupata,*
His cross-stay, *Matira-amoamo,*
His fishing line, *Tiritiri-ki-matangi,*
His *Paua, Mai-Rehua-kai,*
The bone of Rona provides a suitable barb,
Fastened with the lashing, *Paepae-te-iria;*
In a concordance with divine law.
So dove-like Rupe by fond love distraught,
O'er fields of space his sister Hina-(uri) sought,
At length, fast by the chamber's porchway met,
Where hostile-spear was thrust with ready net—
To slay the *bird*?, but th' impervious wing
Received the point, the barb all shattering;
Then tost his lordly neck, as man is wont,
'Twas Rupe-the-divine they thus affront.
(A larger purpose still his bosom fills,
His people to preserve from present ills,
Of famine, deadly plague and pestilence,
These, these had moved his god-like spirit hence.)

Their murderous skill thus passively opposed,
At once his beak (lips) his message now disclosed:
His words and acts the sacred truth display
Full to the light of that still-glorious day:—
He upraised the ancient and holy food-pillar,
He revealed the mystery of the cross-feet,
He displayed the symbols *Kauika* and *Tongitongi*,
He made a wave-offering towards the great-throne,
Such as had been ordained
From the time of the original ascent—
He described a circle with enfolded outspreading wings,
He deplored the direful effects resulting
From long-continued human transgression;
Therefore his surname, Paihau-kihia.
(Methought, O son, thou wouldst have stayed with me,
And I expound these mysteries to thee);
He fashioned the Circle in sand,
He illustrated the tendency to deviate
From a straight line,
He adjusted the plumb to the true centre of the concavity:
He so advanced his soul's most earnest plea,
Discoursed the fruit of wisdom's sacred tree,
Divine Mahuia, by human woes imprest
Might not refuse to grant that prayer's request,
And He replied with solemn heavenly air
Addressing thus His suppliant Messenger:—
Come unto me thou weary Rupe, rest
Free from those sufferings of an anguished breast,
Nor vain shalt thou, all guiltless, intercede
For fallen man, yet hearken and take heed
To these decrees, by which the wrath of heaven
Shall be appeased and man's past sins forgiven:

Two years the silent worm shall still devour
And waste the Earth with all-consuming power;
Two years for man all heavenly aid denied
To reap the food of folly, vice and pride;
Two years again whilst wrath divine shall cease
And man fear heaven, knowledge give increase;
Two years then harvests shall abundance yield
And heavenly bounty add to fruitful field;
A tithe of which to heaven shall man bestow
And thus prove mindful whence his blessings flow.
All this ordained, heaven's higher will declare
And bid meet dues your contrite people spare:
Two parts of those of land, two of the sea,
One, of the Night, forever sacred be.
Those few reserved, all else be theirs to claim,
Yet bid them reverence, also fear, our Name:
Teach them: When Mortal hands the furious spear
Launches in space, but one its thrust need fear;
Not so the heaven-directed staff when tossed,
Mankind and foods sink impotent and lost.
(Their efforts are but feeble who have erred,
Them heaven can blast with but a single word:
Robed with Infinity, unswayed by time,
Our ways are measureless, our heights sublime:
Man's ruling passion craves superior worth,
He scorns the Power to whom he owes his birth:
Let him from acts presumptuous forbear,
Nor yet again heaven's wrath almighty dare;
Whose pregnant mind material things immerse,
Gives force to Time, bounds the wide Universe;
'Stablished the Earth and its attendant good,
The Fount-of-life and all sustaining food.)

With that, O son, methought dark evil Powers

Had been repressed, even ere thy natal hour,
When, as divine Mahuia had decreed,
The germs of desolation did recede,·
To hurl their masses 'gainst the Pleiades North,
Whose frigid caves engulfed their dreadful wrath,
Restrained their might to plague the torrid zone
At Waerota, and man and food dethrone.
O'er Rarotonga Rigel set her line, (Tropic of Capricorn.)
Her pillar, Maru-ao-nui, as ensign.
O'er Hawaiki, Castor flung his light, (Tropic of Cancer.)
His pillar, Rangi-a-io, gleaming bright:
Bright pair of Tai-ngarue thus set on high
As glowing symbols for the Sun-swept sky:
Whose monuments dared further ills approach,
Nor 'twixt those lines their horrid powers encroach.

(Tropical lines of Capricorn and Cancer.)

Do not, my son, advance with timid awe
But boldly enter at the open door
To Miru's realm, where Kewa was betrayed,
For lo, even I perceive all undismayed,
This unseen atom of a vital flame
Still moves all-conscious in its earthly frame;
A struggling soul awaiting its release
To plunge with thee on thro' the shades—to Peace.
Whilst neighbouring peoples all-derisive laugh
(Whose vacant minds so fit them for dull chaff,)
My earnest purpose knowledge to secure,
Be my defence their tauntings to endure.
In earlier years with joy I fondly heard,
Our Patriarchs recite truth's sacred word:
How Hukuao became the deity

Of *Korohiko* that once valued tree
Within whose folds such virtue found retreat
The Moa was roasted solely by its heat;
Its melting oil so flush all flowing run
With the low season and declining Sun.
How Kura-te-ahuru the patron grew
Of Horopito which famed Weka slew.
(When wars proud test fulfils our dearest vows
And Victory's circling wreaths adorn our brows,
Success in arms as due to his high aid,
Be to the god-of-war first honours paid;
Before all other duties whatsoe'er,
This just observance be our anxious care.)
When Mahurangi saw their hosts retreat
And Tonga's valiant lay at Whiro's feet,
No thanks were offered, Weka failed his trust
And fell, the victim of an ill-timed lust.

Vain hope, O son, that thou wouldst linger nigh
And I recite how cycles ceaseless ply,
How cycles are by epicycles caught,
Such as the cycles of revolving thought:
Cycles of cheerless gloom, of tender hope,
Of oblivion, cycles with cycles cope.
Zoologic cycles Tane's forests sweep,
Cycles marine affect the vasty deep,
There Tangaroa abides all lordly grand,
Within his sanctuaries of kelp and sand,
Primeval rock-bed, darkness most profound,
Far from the sights of earth or human sound;
There the deep clefts, the gathering abyss,
Whence sudden poured the smaller-specied fish,
When submarine volcano forced the way
And saw those scattered to the light of day.

The Carboniferous period's mottled sea,
Caused the bright trout towards our streams to flee:
Great heaving waters surged from main to shore
And landward brought the tail of Tunaroa.
That cataclysm shaped the deep morass
Whose fissures still disclose each mighty crash,
When fountains of the deep, heaved from their base,
Tore all-resistless o'er the ocean's face,
Diverting in their wild tumultuous force
The equatorial counter-current's course,
And sudden gave the sovereign of the sea
Dominion over great Hawaiki,—
Our ancient home whose loss we still deplore,—
Snatched to the deeps his sceptre stretches o'er,
With Rangiriri, lake which shimmered bright,
Lake-of-the-winds, now vanished from the sight:
Thus waters, son, brought Tangaroa inland,
Our lands, our lake are now at his command.

Mayhap, O son, thou wert not truly great,
Whatanganui's summits thy old-time estate,
Haumatao's headlands too as truly thine,
Branch of Ngarue-te-rangi's sacred line:
Beyond Matamata-raututu, Manauea,
Thou glorious as Te Ata-o-Pohea,
Displayed by thine ancestors with just pride
(Where deeds of prowess could not be denied:)
Whose beauty graced Tarere as the Sun,
And made thee illustrious, O son! O Son!

Chapter XIV.

ON MARRIAGE CUSTOMS AND LAND RIGHTS.

Woman and land, or, *"He wahine, he oneone,"* are two subjects which—from a Maori point of view—are to be considered together. According to the Maori the one is the exact and sole equivalent of the other. As he prized the land above all other material possessions he thus paid a high compliment to his women.

As to the land and the manner in which the original right, or, *"take,"* thereto is acquired, there is:—

1. The law of moral-force, or, *"Mana."*

2. The right of discovery and occupation, or, *"Whenua-kite-hou."*

3. The right of physical force, conquest and occupation, or *"Raupatu."*

4. The right of continuous use and occupation and of successfully holding land against opposition and attack, or, *"Na te ringa toa."*

5. The right of long-continued use and occupation, free and undisturbed, or, *"Te Ahi-ka-roa."*

6. The right under cession, or, *"Tuku."*

7. The right under gift, or, *"Koha"*; marriage-dowry, or, *"Pa-kuwha"*; and by adoption, or, *"Tamariki whangai, Tamariki taurima."*

8. Ancestral rights, or, *"Take tupuna."*

As to the right of moral-force, or, *Mana.* In the case of a powerful section of a tribe ordering off another section and occupying the lands of that section, where such occupation continues through their children's children, a first-class title of ownership is transmitted.

As to 2, the right of discovery and occupation. This was a right which was universally conceded. It entered into the proverbial lore of the race in such forms as: Haste in advance and secure (the rights attaching to the) first-anchorage, (*i.e.*, of first arrivals), or, *"Haere i mua, moou Heretaunga";* in other words: The early bird gets the worm.

As to 3, the right of conquest and occupation. It is unnecessary to cite instances, obviously, Right was Might, and Might was Right.

As to 4, the right acquired by long continuous use and occupation and of successfully resisting opposition and attack. This was the right of the victorious arm, or, *ringa toa.*

As to 5, the right of continuous occupation, free and undisturbed, where permission is neither asked for nor given, and where nothing is paid by way of tribute—a first-class title of ownership is acquired.

As to 6, the right under cession. There are many instances of land being held under the right of cession. Where a chief in the presence of his fellow chiefs and tribe cedes a parcel of his territory to another chief and his followers, immediate and continuous occupation under that cession establishes a perfectly good title. Land was ceded to an ally in return for warlike assistance; it was also ceded as compensation for adultery, or murder.

As to 7, the right under gift, such as marriage-dowry, etc. This was perfectly valid, because recognised by Maori custom; so also was the right acquired by an adopted child—where the family or sub-tribe recognised such adoption. Maori custom encouraged the adoption of the children of blood relations, but discouraged the

adoption of those who were not the children of blood relations. The adopted child succeeded to the lands of an adopting parent, but, where the adopting parent had a family, the adopted child would succeed in common with the true children. Continuous occupation was imperative.

As to 8, ancestral right, or *take tupuna*. Obviously the rights of a grandparent descended to his grandchildren and heirs throughout their generations, where continuous use and occupation obtained. In the case of any dispute, a claimant simply had to prove that his ancestor or grandparent held a good title, and then proceed to prove his genealogical descent and the fact of use and occupation being continuous. Having proved that, his claim became perfectly valid.

FIXITY OF TENURE.

These necessarily brief indications as to the origin of ancestral rights to land must serve to inform the student as to the basis of Maori land tenure. Although the strong Law of Right was admittedly pre-eminent, this form of land tenure was by no means as changeable and vague as some would lead us to believe. That cases of sudden and sweeping changes of proprietorship were not numerous is indicated by the incontrovertible fact that the principal tribes of the North Island have from 14 to 30 generations held and occupied their respective and original tribal territories. (See Government Map 1869). The fact is that where such Law of Might existed, each independent tribe fortified itself against attack, and so returned blow for blow when that attack came. Intertribal wars were many, but few were made with the avowed object of land conquest. War appears to have

been regarded as a national game, a thing to practice and become proficient in. Far from fearing death the Maori appears to have courted it, and none died with more resignation than he who fell on the field of battle whilst engaged in vindicating the honour of the tribe, or injuries real or supposed; "*He mate a ururoa.*"

We pass on to consider the questions of inheritance and of the individual rights to land and to the disposal of land. It has been urged that Maori land was held by the tribe in common. To a certain extent this is true, but it should be realised that there were individual as well as tribal rights: that certain chiefs and individuals disposed of their lands without consulting their fellows: also that one chief held paramount rights and that fellow chiefs held rights differing in proportion and degree. The superior chief of a tribe may—but not necessarily —be its superior land chief. Where a chief can trace his descent back through a male line of firstborns to a remote ancestor who was acknowledged to be the tribe's superior landed and warrior-chief, his claims are paramount. Such a chief was recognised as the tribal land-pillar, or, "*Pou-whenua*"; his *mana* was absolute, his word was law, his was the status of an *Ariki.*

This being understood we may proceed to a general consideration of common or individual tenure. Each individual member of a tribe held a separate and independent right to the possession of the soil which he occupied and cultivated. But—with important exceptions—such occupier and cultivator, being very properly regarded as an unit of the tribe, might not dispose of his holding without reference to his tribesmen. The broad principle involved was this: no cultivator has the right to dispose as he pleases of his holding, because the

land in general is the property of the collective tribe which holds it against the might of another tribe. Therefore, to allow an individual to dispose of his holding as he thought fit *would be contrary to good tribal policy*, he himself having a voice only in the working and disposal of the tribal lands. As with the tribe and sub-tribe so with the family. A family would work a holding in common and each individual male member possessed an independent right to a fair share of that holding. He might elect to parcel this off and work it exclusively, but, if he attempted off-handedly to dispose of it the family would step in and forbid the transaction. For, apart from the consequent complication of tenure which such a disposal would involve, a new-comer might walk away in the face of outside danger and leave the family in the lurch. An individual member of that tribe requiring more land—outside of the family holding—would be obliged to prefer his request to the tribe, which would put him in possession of a new available plot, mark off the boundaries and leave him in possession. Constant use and occupation secured this plot to his children and descendants, but these no longer had a claim in the original family holding, though they still had a voice in the general management. In the rare case of a family dying out to a single surviving and childless male member, custom permitted him—without particularly consulting the tribe—to place some of his next of kin of the same tribe in possession. The land then descended to these as users and occupiers; and they based their claims simply on the fact of having been put in possession by the hereditary owner. Their original rights in other lands from which they might have parted were lost, and their

permanent rights existed only in the lands which they now occupied. In the case of a family visibly dwindling down, an aggressive chief holding adjoining lands, who desired to enlarge his holding, sometimes arbitrarily forced matters by taking—or attempting to take—a slice of that family's holding. A particular instance may here be given of such a proceeding as it serves to prove —amongst other important things—that an individual held specific land rights and also that he guarded those rights most zealously. A certain minor chief in passing over his holding noticed a rudely-carved and ochre-smeared post erected some two hundred yards inside of his boundary—a running stream. He at once recognised it to be what is known as a land-taking post, or, "*Pou-tango whenua.*" Now the act of setting it up there was an unjust act, for it was contrary to the settled principle that allowed to the individual or family the quiet occupation of lands within certain boundaries or holdings. That being so the course to be taken by our chief was clear—he could summon a council of the tribe which would promptly order the offender to remove the post. Our chief was, however, a man of some spirit. Having correctly attributed the act to his neighbour, he carefully considered the matter and decided to remove the post himself. In further considering the most effective way of removing and destroying the post, it presently occurred to him that the post might be encased in a species of *tapu* an interference with which might react in some shape of evil upon himself (as a matter of fact the post was *tapu*, for it had been the subject of most potent ritualising by a *tohunga*). In this dilemma he very properly sought the assistance and services of a *tohunga*. Having made his arrangements our chief

at dawn took a digging implement, an axe, a few raw potatoes, or *uwhi,* and with his granddaughter, a girl of thirteen, proceeded to the spot where the post stood. Arrived there he directed the girl to dig around the post until it was loosened. He in the meantime busied himself in procuring kindlers, oven-stones and water, and in digging a small oven-hole in the ground, into which he placed the kindlers. He then, by the method of friction, produced fire, and applied it to the kindlers. By this time the girl had succeeded in loosening the post, and he pulled it down. Taking up his axe he then proceeded to cut from the post sufficient wood to heat the oven-stones, and placing this on the fire he carefully spread the oven-stones over all. Ere long the wood had burned away leaving a few hot cinders and the now glowing oven-stones. These were sprinkled with cleansing water, rearranged, and some half-dozen washed potatoes were nicely spread thereon. A liberal application of water now caused the steam to rise in a column from the heated stones which were then quickly covered over, steam-tight, and the pent-up steam was left to do its work of cooking. After the expiration of some half-hour the coverings of the oven were removed, and taking up one of the cooked potatoes the chief flung it into the hole from which the post had been withdrawn. He then asked the girl to eat the rest of the potatoes, which she did. She thus literally ate of the *tapu*; for, the food had been cooked by means of firewood obtained from the *tapu* post. Then leaving all traces of his retaliatory work as it was, the chief took up his tools and conducted the girl straight to his *tohunga.* A canoe was then launched upon which the trio embarked and the chief paddled it to the deep mid-stream. There the *tohunga*

immersed the girl bodily in the water, after which she was taken on board and the canoe was returned to the bank. The *tohunga* now took the girl to the family *pāepāe* where she was made to bite the cross-bar, the *tohunga* meanwhile reciting a ritual as follows:—

Ngaua i te pāe
Ngaua i te pū
Ngaua i te more,
Ngaua i tua
Ngaua i waho
Ngaua i te ūpoko ō te atua,
Ngaua i a Rangi ē tū nei.
Ngaua i a Papa ē takoto nei,
Koia ngā tapu nei,
Kā kai koe i te ūpoko ō te atua,
He atua kahu koe
He tere te wiwī,
He tere te wawā;
Hāere i te rangi nui ē tū nei,
Mahihi ora.

Or—

Bite of the barrier (which the opposing *tapu* set up),
Bite of the base,
Bite of the trunk,
Bite of the far side,
Bite of the outer side;
Bite of the head of the (opposing) god:
Bite it as *Rangi* stands above us (the sky-father),
Bite it as *Papa* lies beneath us (the earth-mother);
Therefore these ceremonial restrictions,
So, thou eatest even of the head of the (opposing) god,
Thou (the opposing god) art but an effeminate god!
(of little power)

Which hovers anigh
Anon hovers afar-off:
Avaunt, in the light of this day!
(My daughter) thou art saved.

That being ended the girl was again taken and immersed in the stream, and with this final cleansing of the *tapu* the proceedings closed. In this way the girl medium who had, as it were, offended the gods by desecrating the *tapu* of the post was considered to be absolved from guilt by ceremonials proper and complete. In these ceremonials both sexual-forces, male and female, or, *te hau tama-tāne,* and *te hau tama-wahine,* had been represented, and necessarily so. The sky-father and the earth-mother had been invoked and propitiated; and fire, water, tree and stone, those necessary purifying elements, had been freely used. The gods were thus propitiated, and those taking part might then regard themselves as having been freed from harm or evil. As it had not been convenient to go to the distant tribal *tuaahu,* or, sacred altar specially set apart for services to, and dedicated to, the gods, the girl had been taken to the *pāepāe.* There, domestic fires had not burned neither was cooked food taken; for, where *tapu* was involved, the burning of ordinary domestic fires and the presence of ordinarily cooked food was an abomination. The presence of the cross-bar served as an eternal symbol of the *barrier* which the presence of the *tapu* imposed. The whole proceedings were done with a view (*a*) to destroy the force of the opposing *tapu,* (*b*) to free the girl and party from any baneful influences, and (*c*) to appease the anger of the gods for the trespass. Incidentally, these ceremonials presented a very formidable bar to any further proceedings on the part of the

original offender who had set up the post. No further proceedings were, in fact, taken by him, nor further intrusion made. The post remained to rot on the ground, and these particulars were incorporated in the history of that land and its boundaries and served as a useful lesson to posterity.

HEREDITARY TENURE.

European authorities have declared that prior to the advent of Europeans there was no such thing as a settled system of Maori land tenure. But an adequate knowledge of the subject discloses the fact that there have existed, from the remotest times, well defined and settled boundaries, as between tribes, sub-tribes, families and individuals. Moreover, the right least open to dispute is the ancestral right of land. It is a common occurrence for a Maori to establish his individual right to certain lands as being inherited from the admitted rights of an ancestor of some fourteen generations before him. A system which ensures, throughout fourteen generations, the transmission of rights to lands whose boundaries are well known and admitted, is surely "settled" enough for anything. Furthermore, if such precise references to land and boundaries as those here following, references which were daily heard in every Maori village long prior to the advent of the European—have any meaning at all, they indicate a settled system of recognised land-tenure; for instance: My land, your land, their land: my boundary, your boundary, their boundary: the inland boundary, the sea boundary, the hill boundary, the river boundary: boundary post, boundary rock, boundary tree, etc. Note also the existence of bird reserves, rat reserves, fishing reserves, fern-

root reserves, etc., etc.; together with such references as just rights, or, "*take tika,*" and unjust rights, or, "*take hē*"; and also the old-time custom of "*Owhākī,*" by which a dying chief verbally bequeathed his lands and possessions to his representatives. It is necessary to emphasise this, because, as already indicated, marriage customs and the system of land-tenure are to be considered—and must stand or fall—together.

LAND TENURE IN ITS RELATION TO MARRIAGE CUSTOMS.

Hereditary tenure then was based upon the rights of an ancestor or grandparent, who was recognised as being the root, or, "*take,*" to the land. In such rights, granddaughters—in common with grandsons held apparently good domestic claims. Yet, as to the disposal of the land, the rights of the granddaughter were very much restricted. Primogeniture was so exclusively confined to the male line, that a female who had grown sons had much more voice therein than one having merely daughters, and this latter had more authority than a married woman who was childless. Notwithstanding these facts, however, a grandson was proudly referred to as the grandson of such and such a chieftainness; and a granddaughter was just as proudly referred to as the granddaughter of such and such a chief. And now as to the disposal of lands. A dying chief usually made a verbal disposal, *Owhākī*, of his property and lands in this form: All of my lands and cultivations are for my sons, with the exception of my piece of land at Wai-kowhai, that is for my nephew Hura absolutely. My eel-weirs, bird-reserves, slaves and personal property are all for my sons. My wives are for my brother. Although the chief had daughters it will

be observed that they were not included in the inheritance, and this has its explanation. By marrying the young men of the tribe, who under these customs were the real holders of the property and lands, the chiefs daughters would be properly provided for. Yet that was not the sole reason for their being thus excluded, there was another and,—to the Maori, most excellent reason. It was necessary to provide against the contingency of a daughter electing to marry into another tribe, thus weakening her own tribe and, by bearing children, strengthening that other tribe and probably future enemy. The lands and properties were therefore bequeathed to and held by the male children and grandchildren only, for these usually remained with the tribe and assisted to hold the lands against those who would forcibly take it from them. It was also clearly foreseen that if daughters and granddaughters were allowed equal land-rights with the males, they would, by marrying into other tribes, cause very serious complications in matters of land tenure, which would otherwise remain simple enough. There was, however, a custom known as *Pa-kuwha,* under which a daughter or sister marrying a stranger,—with the sanction of her family,—was provided with a marriage dowry comprising a well-defined area of land. This custom necessitated her husband remaining with her tribe and assisting it in every way, even against the attacks of his own tribe. Should he go off himself, or carry off his wife and family, the lands so given reverted to the brothers and cousins male of his wife, and neither the husband nor wife could lay further claim thereto. It is proper to add that brothers invariably took a leading part in the question as to the marriage of a sister.

As we have seen, a dying chief in making his verbal will said: My wives are for my brother; and we may now proceed to consider the very interesting Maori custom of the bestowal of widows. There was a recognised obligation imposed on the brother of a deceased husband to marry his child-bearing widowed sister-in-law, or, if past child-bearing to be her legal guardian. Therefore when a man's brother died leaving a widow or widows, she or they remained at the immediate disposal of the elder surviving brother of the deceased chief. He alone might wed the widow or else waive his right in favour of a younger brother or cousin male. No mere stranger might wed the widow, for this would amount to a *whaka-heke tupu*, or, a lowering of the dignity of the male relatives of the deceased. The widow's marriage ceremonial took place after the lapse of a fitting interval following the death of her husband, during which interval she wore widow's weeds. In the interval should an outsider dare to attempt liberties with the widow, a council was summoned by the affronted brother-in-law and the offender would be mulcted in a heavy fine, which would include lands, as satisfaction for his trespass, and in very serious cases he would be killed outright. Widows therefore did not enjoy the free disposal of their persons, and they suffered the consequences attending either unintentional or deliberate attempts to do so. A dying chief in a farewell address or *kupu poroporo-ā-kī*, might leave his widow to a favourite and younger brother. In this disposition an elder brother would not interfere,—provided that such younger brother did not proceed to dispose of the widow in any manner opposed to custom, or, *good tribal policy*. In this we have the main reason why widows were not allowed to dispose of

their own persons as they might please, just as we have seen that a man might not dispose of his own land as he pleased. Such liberty in either case would tend to conflict with, and be opposed to, good tribal policy; for, in the case of a widow and family, she might elect to join another tribe taking her children with her, and so weaken her husband's tribe whilst strengthening that other tribe. In all of which we find a simple and commonsense reason for a custom which gives to surviving male relatives complete authority over widows. Writers, possessing for the most part a merely superficial knowledge of the matter, have striven to show that such a custom points to a condition of female slavery, declaring that such women are regarded as merely goods and chattels and similar property. Nothing could be further from the truth. Far from being regarded as a mere property of her new lord, a widow was commonly honoured and treated with deferential respect, if not for her own sake, then, as the relict of the deceased chief, whose memory is revered. To treat her otherwise would be, from a Maori point of view, to offer insult to their own dead; few Maoris indeed would do that. Moreover, in a majority of cases, widows had already borne children to their deceased husbands, a fact which in itself gave them influence and authority in Maori eyes. This question need not be further argued.

It has already been indicated that in the case of adultery, when an injured chief is willing to accept and demands compensation, land is included as compensation. The Maori considered that land was the only true equivalent to woman; that, in short, women and land are similar or identical in value or nature. The following statement of an old and experienced chief

puts the case frankly and clearly: *"Ki ā au nei, ē rua tahi ngā wāhine o tēnei Ao; ara, ko te wahine tangata nei, nā, ko te wahine one-one. E rua enei mea e rite tahi ana; te wahine, te whenua. Mā te wahine kā tupu ai te hanga nei te tangata, mā te whenua ka whai oranga ai. Whai hoki, ki te tangohia tō whenua ē te iwi kē, kā ngau te pōuri ki roto ki ā koe; nā, ki te tangohia tō wahine ē te tangata kē, kā tupu hoki ko taua pōuri anō. Ko ngā pūtake nunui ēnā ō te whawhai. Koia i kiia ai: He wahine, he oneone; i ngaro ai te tangata."* Which being translated reads: I hold that in this world there are two species of woman, namely, the human woman and the earth woman. Woman and land are two very similar things, for, while woman is the medium which gives mankind being, land is the medium whereby that being is nourished and sustained. It therefore follows that if thy land be taken from thee by another tribe, gloom will gnaw into thy vitals; similarly, if thy woman be taken from thee by another man, the selfsame kind of gloom grows within thee. These are the principal causes of warfare. And of them it is said: Woman and land have caused man to disappear (by slaughter).

From all of which the reader may gather, as should writers on the subject of aboriginal or native marriage customs, that a knowledge of aboriginal systems of land tenure is a first essential. A full and proper investigation of the whole subject would probably show that the evolution of a regular system of land tenure and the evolution of the custom of marriage and re-marriage are parallel; that, in short, the evolution of a regular system of land tenure and the evolution of the system of marriage and re-marriage are parallel and one; and that

marriage connections were formed with a strict regard to the stability of land tenure.

KINSHIP AND MARRIAGE CONNECTIONS.

Men married to sisters are denominated *hoahoa-tāne*, or, male-(married) comrades, and women married to brothers are termed *hoahoa-wāhine*, or, female-(married) comrades; perhaps, husband-comrades and wife-comrades. A wife referred to her husband as her *hoa-tāne*, and a husband would refer to his wife as his *hoa-wahine*. A man, however, generally referred to his wife as his *whāereere*, literally, the mother-of-his-children, from *whāea*, mother. The sisters of a man's wife are termed his *au-wahine*, *i.e.*, wives by courtesy, or, prospective wives; for he might wed the unmarried ones either before or after his wife's death. Similarly, the brothers of a woman's husband are termed her *au-tāne*, *i.e.*, husbands by courtesy, or, prospective-husbands; for, as already noted, on the death of her husband she becomes the wife of a surviving brother. A man's brother-in-law, or, *tāōkete*, is he who marries a man's sister; a woman's sister-in-law is one who marries that woman's brother. A man's sister is his *tuahine*, a woman's brother is her *tungāne*. A man's elder brother is his *tuakana* and his younger brother is his *teina*. A man does not, as Europeans do, speak of his "brother" merely, leaving it an open question whether he speaks of a younger or an elder brother; Maori terms are much more specific. A woman's elder sister is her *tuakana*, her younger sister is her *teina;* here again there is no plain "sister."

With the Maori, collateral kinship with uncles and aunts came to be considered as almost identical with the actual kinship of brother and sister. A brother

referred to his brother's children as "my children," and not as "my nephews and nieces"; similarly a sister referred to her sister's children as "my children," and not as "my nephews and nieces." A brother referred to the child of his sister as his *irāmutu*, or, nephew; a sister also referred to the child of her brother as her *iramutu*, or, nephew. Children referred to the brothers of their parents as *mātua*, or, fathers; and to the sisters of their parents as *whāea*, literally, mothers. Considering the social and domestic system of the Maori, it is but natural that things should be so. For instance, when a child's father died the mother wedded the brother of his dead father; and when a child's mother died, the child's father wedded the unmarried sister of the child's dead mother. So that, apart altogether from the question of consanguinity, the brother of a father and the sister of a mother came to be regarded as the future father or mother of a child, and not merely as an ordinary uncle or aunt. A child's actual uncle was his mother's brother, for he could not become anything closer—for instance, a parent by marriage; on the same principle a child's actual aunt was his father's sister, who could not effect a closer relationship.

Parents largely held their children in trust for their immediate relatives and the tribe generally. If a child that was under the care of its parents met with an accident and lost its life, a *taua-muru*, or raiding party, was organised against those parents by the relatives and tribe. This party proceeded to the parents' residence and stripped them of their possessions. The object thus served was a two-fold one; it was a warning to other parents to be careful of the children, and it secured compensation for the loss of a member of the tribe.

Parental control was rarely of a strict nature; because, if children had reason to complain of it to their uncles and aunts, these promptly severely scolded the parents and in many instances relieved the parents of further control by taking off the children. On the other hand, the discipline practised by uncles and aunts was usually very strict, they being more particularly responsible to the parents, and also to the tribe, for the proper upbringing of the children. From this discipline the children realised that they could not escape. They also discovered that their uncles and aunts had more authority over them than had their actual parents, consequently they became amenable to this discipline.

A father had little to do in regard to the disposal by marriage of his son or daughter, the matter being one for the assent of his male relatives. In this disability we are reminded of the disability of the male land-owner to dispose of his own share of land as he pleased; for, in either case he might do something which was opposed to good tribal policy. The cases appear to be on all-fours. A fond father might otherwise consent to his daughter going off with a suitor from some distant tribe, and that would be opposed to good tribal policy; marriage with a distant tribe was commonly discouraged. A maiden who evinced a disposition to do so would be warned in a friendly way in such words as these: Marry one of your own tribesmen; then, if you happen to be thrashed by your husband, it will be by one of your own kindred. Whereas if you marry a stranger and be thrashed by him, he may exult over you by submitting you to such indignity: O, the shame of it! Put in that way the argument was usually effective. Owing largely to his knowledge of tribal lore and policy,

and to his experience, a grandfather had peculiar privileges as to the betrothal of a granddaughter. A grandfather has disposed of the question of the immediate—and perhaps not wise—betrothal or marriage of a granddaughter by saying: "*Waiho māaku anō ē huhuti taaku pū-mauku,*" or, let me attend to the plucking of my tender tree-fern, (I will consider the matter). When a youth or maiden exhibited a natural desire to associate with one of the opposite sex, the elders at once arranged to have such an one married. In this way free intercourse between the sexes with its kindred vices was guarded against. Whilst the propagation of the physically or mentally unfit was rigorously discouraged, that of the fittest was in every way encouraged. Slaves were mostly enforced to celibacy and none dared force or assault a female slave of a chief, for this offence punishment was swift and certain. Adultery was commonly punishable with death. A well-born child was baptised with the most solemn ceremonials; a child that grew up without being so baptised was regarded as a common or unhallowed child.

PLURAL MARRIAGES.

Husbands did not continue intercourse with wives during the period of gestation, a separate dwelling being provided for, and occupied by the wife. This was done on the principle that the child would otherwise become a mentally deficient weakling. This practise accounts in part for plurality of marriages, without which the observance would be inconvenient not to say impossible. The following incident serves as an illustration: Paora Tuhaere, a well known and highly respected Maori chief of the Auckland district, when about to pay an extended

visit to the Province of Wellington, was interviewed by the Ven. Archdeacon Maunsell. Although a Maori scholar himself, the Archdeacon secured the services of a capable interpreter, apparently for the purpose of making his communication more formal and weighty. The following account of what then took place is verbally accurate:—

"Say to Paora," began the Archdeacon, "that I hear he is going far South, and that he will be away for some time." This was done.

The Archdeacon resumed: "Say to him that he and I are now old men and that, consequently, we may never meet here again." This was done.

The Archdeacon continued: "Say to him that I have something very serious to ask of him, and that I do so owing to his being a lay-reader and a consistent church-worker, and because of his influence." This was done.

The Archdeacon went on: "Say to Paora that the bad custom of having two wives (*"moe punarua"*) is still going on amongst his people, and that I want him to give me a solemn assurance that he will in future do everything in his power to stop it." This was done, and, after an interval of silence, Paora asked in a piqued tone of voice:

"Has that European finished speaking?" The Archdeacon replied that he had.

"Now, you tell him," said Paora," that I am unable to give him the assurance that he asks for." This was done.

Paora continued: "Tell him that, as he himself knows, it is a custom of the Maori and has been a practice from time immemorial." This was done.

Paora resumed: "Tell him that far from being a 'bad practice,' as he says, it was a good practice, a practice infinitely preferable to that of the Pakeha people." This was done.

Said Paora: "Tell him that by our custom when the wife of a Maori becomes pregnant, her husband ceases to have intercourse with her; that she is carefully put away until her child is born and baptised." This was done.

Paora continued: "Tell him that by this custom the Maori was enabled to grow a race of chiefs, of noble and handsome men and women, physically and mentally strong, a race of *rangatira* and *tohunga.*" This was done.

Paora had now risen to his full height and his voice vibrated with the passion and eloquence of racial pride: "Tell him," thundered Paora, "that whereas the birds of the air and the beasts of the glades cease to pair when the female is fertilised and for long intervals, to my certain knowledge the *Pakeha,* with his model one-wife system continues to occupy the same apartments till within a very few nights of the birth of a child. Such a practice as that is to the Maori most abhorrent (*"rihariha rawa"*) and I will not advocate it, come what may." This was done.

After a short interval of perfect silence the Archdeacon, realising that Paora had concluded, turned away and slowly left. They never met again.

Chapter XV.

ON TIME.

Past:—

I te Pō atu, when primeval darkness still prevailed.

I-na-mata kē atu, ages and ages ago.

I-na-mata nōa atu, ages ago.

I-na-mata, an age ago.

I a Nehe rā anō, at the dawn of history.

I mua kē, long, long ago.

I mua, formerly.

I te oranga ō tōoku tupuna, during the lifetime of my grandfather.

I te oranga ō tōoku matua, during the lifetime of my father.

I tōoku whānautanga, at my birth.

I ā au e ora nei, during my own lifetime.

I ērā atu tau, some years ago.

I ēnei tau nei, a few years ago.

I tērā atu tau, the year before last.

I tau hōūanga, early last year.

I tēnei tau, this year.

I ērā atu Marama, some months ago.

I ēnei Marama nei, a few months ago.

I tērā Marama atu, the month before last.

I te Marama kua pahure nei, last month.

I tēnei Marama, this month.

I ēnei rā nei, some few days ago.

I tētahi rā atu, day before yesterday.

I-na-nahi, yesterday.

I-na-pō, last night.

I wāenganui pō nei, last midnight.

I te ata-pō nei, ere this day broke.
I te pū-āōtanga nei, at this day-dawn.
I te ata-tū nei, early this morning.
I te ata nei, this morning.
I te ata āō-atea nei, towards this noon.
I te Rā poupou nei, at noon to-day.
I mua tata ake nei, a short time since.
I na kua nei nei, a few moments since.

Present:—

I nā i a nei, now.
I nā i a nei tonu nei, at this precise moment.

Future:—

A kua nei nei, presently.
A kō ake nei, shortly.
A i a nei, to-day.
A te tū-ahiahitanga, at early eve.
A te ahiahi, at evening.
A te newhatanga o te Rā, when the Sun rests on the horizon.
A te toremitanga o te Rā, when the Sun sets.
A te ahiahi pō, at nightfall.
A te pō nei, during this night.
A wāenganui pō, at midnight.
A te ata-tū āpōpō, early to-morrow morn.
Apōpō, to-morrow.
A tētahi rā, day after to-morrow.
A ēnei rā nei, during the next few days.
A tēnei Marama, during this month.
A tēnei Marama ake, during next month.
A ēnei Marama, during the next few months.
A tēnei tau, during this year.
A tou hōū, at the new year.
A tēnei tau ake, during next year.

A tērā tau atu, at the year after next.

A ēnei tau nei, during the next few years.

A mua ake nei, at some future time.

A te wā ō tōoku oranga, during my lifetime.

A mua kē ake, at some distant future.

Ake nei, henceforth.

A-kē, ā-kē, ā-kē ake, future unending, on until time fails.

Terā tū-mua, the day before.

Te rā tū-muri, the day after.

SUN, MOON, STARS, PLANETS AND CONSTELLATIONS.

Maori Lunar Calendar.

(Night, the Moon, was the time measurer. This lunar calendar—with slight variations—is recited in New Zealand, the Chatham Islands, Tahiti, Rarotonga, Hawaiki and Easter Island; thus proving a wide use and common origin.)

1. *O-Whiro,* (hiding away as *Whiro,* the robber.)
2. *Tireō,* first visibility.
3. *O-Hōata.*
4. *O-Uenuku.*
5. *O-Koro,* or, *Māwete.*
6. *Tamatea-kai-ariki.*
7. *Tamatea-wānanga.*
8. *Tamatea-ā-io.*
9. *Tamatea-whakapau.*
10. *Huna.*
11. *Ariroa.*
12. *Māwharu.*
13. *Maurea.*
14. *O-Hua, Atua,* or, *Atua-whakahāehāe.*
15. *O-Turu,* or. *O-Hotu.*
16. *Rākaunui.*
17. *Rākau-matohi.*
18. *Takirau.*
19. *O-Ike.*
20. *Korekore.*
21. *Korekore-tūrua.*
22. *Korekore-piri-ki-Tangaroa.*
23. *Tangarōa mua.*
24. *Tangarōa roto.*
25. *Tangarōa kiōkiō.*
26. *O-Tāne.*
27. *O-Rongo.*
28. *Mauri.*
29. *O-Mutu* (lost to sight).
30. *Mutu-whenua.*
31. *Takataka pūtēa.*

STARS RULING MONTHS.

The New Year was ushered in by the heliacal rising of *Pūangarua,* the beautiful star Rigel in the constellation of Orion. It was a time of thanksgiving, feasting, joy and merriment throughout the Maori area of the Pacific: "*Ka kōea te ara ō Puanga,*" or, The advent of *Puanga* was praised and proclaimed with prayer.

1st June, *Pūanga,* Rigel in Orion. 2nd July, *Pūangahori,* Procyon. 3rd August, *Whakaāhu,* Castor. 4th September, *Te Kakau,* Regulus. 5th October, *Whitikaupeka,* Spica. 6th November, *Rerehu,* Antares. 7th December, *Kaiwaka.* 8th January, *Uruāo.* 9th February, *Poutūterangi,* Altair. 10th March, *O-tamarākau.* 11th April, *Whetū-kaupō.* 12th May, *Whetūkura,* (End of year.)

THE MONTHS BY NUMBERS, OR, AGRICULTURIST'S CALENDAR.

June, *He tahi, ko Pūanga tenei.* July, *He rua, he mama Takurua.* August, *He toru, mate whā.* September, *Ko te whā tūturu.* October, *He rima Kō, he rima Ketuketu.* November, *He ono tahitahi* (weeds). December, *He mā-rua whitu. January, He waru, he iwa iti.* February, *He iwa.* ("*Ko te waru mē te iwa, kp Uruāo ki te Pō,* (bringing dews), *ko Matiti kai-wai ki te aō. Te tomairangi, te haukū, nā tēnā tangata na Uruao*"). March, *Ko te Ngahuru tēnei, ko te Kura-tuhi.* April, *Ko te Mā-tahi ō te tau, ko Ngahuru taitahi, tēnei.* May, *Ko te Mā-ruaroa, ko Ngahuru tairua, tenei; ko Matariki tāpuapua.*

THE SEASONS OF THE YEAR—*Nga wā* (or, *āo*) *ō te Tau.*

Hōtoke, Makariri, winter.
Raumati, summer.
Matiti kai-wai, midsummer
Mahuru, Kōanga, spring.
Ngahuru, autumn.
Takurua, midwinter.

It is said that Sirius (*Rehua*) under the name of *Takurua,* presides over the midminter days, (he is then a day star); and that under the name of *Rehua,* he presides over the midsummer nights, (he is then at the zenith at nightfall. It is, however, certain that *Takurua* is a name commonly applied to midwinter, and *Rehua* (as well as *Matiti kaiwai*) is a name commonly applied to midsummer. What appears to be certain is that *Rehua* is the name for Sirius, and that *Te Putahi nui o Rehua,* is the true name for the constellation of Canis Major.

Tau kai, year of plenty. *Tau tuku roa,* year of scarcity.

WINDS.

Mata-whā ki te rangi, or, the four cardinal wind-points; literally, the four faces to the sky, also *Ngā whā ō te rangi.*

Tonga, south.
Marangai, east.
Pārera, north-west.
Tonga-mā-uru, south-west.
Pounui, southerly.
Tu-ā-uru, westerly.
Hau-whenua, land breeze.
Kōtiu, or, *Tokerau,* north.
Uru, west.
Pā-whakarua, north-east.
Pū-tonga-marangai, south-east.
Tū-ā-raki, northerly.
Tū-ā-marangai, easterly.
Muritai, sea breeze.

Pāeroa, wind blowing along the shore.

Whakaāri, wind which rises at night, blows with great force, and ceases before morning.

Kunga, literally, **up,** south. *Raro,* literally, **down,** north. The reason for south being **up,** and north being **down** (Maori style), is because the Sun apparently **sinks down** to the north (winter), and then gradually **rises up** to the south (summer).

"*Tāne* provided two permanent winds, the north and the south."

Rā-whiti, sun-crossing; name for the equator.

THE PLANETS.

From the fact that planets are perceivable before dark and after dawn and when sunlight has caused the brightest fixed stars to disappear, planets are known to the Maori as *Whetu-āō* (lit. dawn, or, day-stars). For the same reason they are also known as *Whetu-mārama* (lit. the clearest, most readily perceived and distinguished).

Whiro, Mercury (steals off as a thief and hides).

Venus, as morning star, *Meremere;* as evening star, *Meremere tū ahiahi* (*ahiahi,* eve). These names are commonly applied in winter. As a morning star Venus is also known as *Tāwera,* and as evening star *Rere-ahiahi.* These names are commonly applied in summer.

Mars, *Matawhero* (Red-face).

Jupiter, *Kōpū-nui* (lit. great-paunch). That descriptive name sufficiently indicates the Maori appreciation of the apparent size and bulk of Jupiter. But there is more, for of Jupiter the Maori says: "*Ko Kōpū-nui te whetū nui, ma, e whakawhetūrangi na i ā ia; e whaka-āhua ana i ā ia kia rite ki a Tama-nui-te-Rā*": or, That great white star travelling in the daytime is *Kōpū-nui;* he would divide the honours with the great ruler of the day (the Sun). *Kōpū-nui* is classed as a male star.

Saturn, *Pareārau* (lit. chaplet). Of this planet the Maori says: "*Ko Pareārau te whetu karu-pounamu na. He pouaru tēnā nō reira i kākahu ai i tōona pare*": or, That green-eyed star is Parearau. She is a widow; that is the reason why she wears her (widow's) circlet.

By a study of the present work and from other information which is abundantly accessible, the student may learn that Maori names are in the main essentially descriptive names. They are descriptive because the Maori intended them to be informing, and this they are to a degree. To this rule their names for the different planets offer no exception, and it can be readily shown that these names apply to the planets as shown by the recognised European names. That the Maori has a reputation for extreme keenness of vision is a widely known and accepted fact. It is recorded that he has easily distinguished, with the naked eye, two of Jupiter's satellites. It is therefore a matter for legitimate enquiry as to how he came to name the planet Saturn the "Chaplet," or perhaps, the "Circlet-wearer," seeing that science has revealed the fact that Saturn is surrounded with a ring. In the meantime there is no doubt whatever that the Maori names for the planets are both ancient and original. So far as is known Maori knowledge of the planets ended, as is shown, with Saturn.

Meteor, known as a *Tū-mata-kōkiri,* and *Matamata-kōkiri.*

A comet was known scientifically as a *Puihiihi-rere,* a *Pū-rere-ahu;* and *au-ahi-roa;* (embryonic fire-current); names indicating its cometary character. A comet is also familiarly known as "*Te Manu i te Ra,*" or, the Bird at the Sun. What the European knows as a "double tail," the Maori preferred to describe as

wings. Therefore the reference to "the bird," winged bird. There is reason to believe that Halley's comet is known to the Maori under the proper name of *Rongomai*. That the Maori apprehended some danger from the close presence of a comet is shown by the caution: *"Kei werohia kōrua ē nga hihi o Te Manu-i-te-Rā,"* or, Be careful, lest you two be pierced by the bright points of the bird at the Sun. Children were taught to call a comet Upokoroa, or, Long-head.

THE MILKY WAY AND CONSTELLATIONS.

The Milky Way was known to the Maori as *"Te Ika-matua a Tangaroa,"* or, the Parent fish of Tangaroa; also as *Te ika o te Rangi*, the fish of the sky. It is also known as *Te Mangoroa*, or, the Long Shark. *Tangaroa* is Lord of the deeps of space, familiarly Lord of the Ocean deeps. But, it is his mythical son, Tinirau, who is the local deity presiding over the ocean; he resides on the mythical sacred isle of Motutapu. It is to Motutapu that Hinemōana, otherwise Hinauri (sister-wife of Maui) swims, to join Tinirau. It relates to a solar lunar myth.

The constellation Orion is recognised as *Tau-toru*. Its principal star is *Pūanga*, or in full, *Pūanga-rua* (Rigel). The Māōri classes *Pūanga* as the most beautiful star (or, double-star, *Pūanga-rua*) visible. *Tautoru*, or Orion, is described as being a mighty hunter, and he figures in the Constellation in the capacity of a bird-snarer, (*kai-āhere*, or, *kai-tākiri manu*). His *Pewa*, or bird-snaring apparatus, is easily distinguished. Its shaft (or, *tatā o Tautoru*) is the perpendicular row of stars below, and to the right, of Rigel. The joint (or, *tuke o Tautoru*) is the star immediately below Rigel; it forms the necessary elbow to the before mentioned *tatā*.

The blossom-cluster (or, *pua-tawhiwhi ō Tautoru*) which the hunter uses to attract the birds to the top of the *Pewa* is *Pūanga* itself (Rigel). Puanga-rua is thus said to be a cluster of beautiful and attractive stars, which at times display a white, anon a golden, but principally an azure light; thus constituting a blossom-cluster. Of *Puanga* it is said: "*Pūanga* is the *Ariki*-star of the year. From the signs shown at its annual re-appearance in the east, the *Tohunga* were able to foretell the nature of the coming spring and summer season. Should its rays flash southward, it was the sign of a bad season; but, if the rays were directed northward, it was the sign of a very good season.

Rigel, in Orion, and Castor, in Gemini (or, *Pūangarua* and *Whakaāhu*) are described as the pair of twins of *Tai-ngaruē* (*Ngā tokorua a Tai-ngaruē*):

"The pair of *Tai-ngarue* cast up above,
As signs, for man, in the sky."

Of *Whakaāhu* (Castor) it is said: *Whakaāhu* is the star and *Whakaāhu* is the month. The reason is, because *Whakaāhu* ushers in the Spring, when plants and foods of all kinds are stimulated to growth (*whakaāhu*), and man himself is stimulated to cultivate foods.

The Constellation of Canis major is very well known. Its leading star is Sirius (*Rehua*). The attendant train of Sirius ("*Te putahi nui ō Rehua*") is the line of stars leading southward and culminating in the great star-triangle. That triangle enframes the mirror, or reflector, of Sirius, known as *Pūkawanui*, (*Pūkawa-nui, te wai whakaata ō Rehua*). *Te Taumata o Rehua*, and *Te Huinga o Rehua*, are also familiar references. Of Sirius it is said: Sirius made his appearance originally as a flaming star from out of the

dark-hole (coal-sack) in the Milky Way, and he flew with lightning speed athwart the sky. After a prolonged interval of flying he settled down where we now see him, and gradually assumed his present well-defined form. In midsummer, when Sirius was in the ascendant at early evening, if thunder-rumblings were heard, the old-fathers would cry out: Hear the rumbling of the footfalls of *Rehua*: "Get on, Sir, and take some of us poor mortals with you." The reason why the old-fathers said this is, that the season of midsummer is a most trying time for the aged and physically weak; and many then die. Again in the early mornings of mid-winter Sirius appears above the eastern horizon. This being coincident with severely cold and stormy weather, the season is known as *Taku-rua*. The name *Te Kāhui-Takurua* (or, the Takurua group) apparently then applies to Canis major. At this period, too, death was busy carrying off the aged and the physically weak, and the cry would be heard: Go, loved one, go, taken by the *Takurua* group. For these reasons *Rehua,* (Sirius) is apostrophised as Rehua the man-destroyer. Mythologically, *Rehua* is said to be the most brilliant of the sons of Rangi.

Of the constellation Aquila, or, *Pou-tū-te-rangi*, it is said: *Pou-tū-te-rangi* is the house of *Taranga,* the parent of *Maui* by his wife *Mahu-ika. Mahuika* also bore the hawk-bird, which is a fire-god. That is the reason why the feathers of the hawk-bird are ruddy coloured. *Maui* cast his father's house down to the first heaven.

The constellation of the Southern Cross is known as *Te Pūtea-iti-ā-Reti* (*Tamarēreti*), and also as *Te Kāhui Rua-māahu.* This "*Maahu*" is the star of the South which: "has left its place in pursuit of a female. When

it secures the female, it will come back again to its true home." The Coal-sack is known as *Te Rua ō Māahu*, or, the *Pātiki*.

The constellation of Argo is known as *Te Waka ō Tamarēreti*, or the canoe of *Tamarēreti*. Its leading star, Canopus, is known as *Au-tahi*. *Tamarēreti* is said to have sailed away to the ice-barriers of the South in very ancient times. He did not return, and after many years the ancients professed to recognise his canoe in the constellation of Argo.

Te Huihui ō Matariki, or, the group or assembly of *Matariki*, is the name universally applied to the Pleiades. *Matariki* is apparently the name of the star Capella: mythology seems to connect the Pleiades with Capella.

Canopus is known as *Au-tahi*, or *Ao-tahi*, literally, the lone one. It is said that it is so called because it avoids accompanying the stars of the zodiac. It is regarded by the Maori as being a particularly sacred star.

As already indicated, a constellation is known as a *kāhui-whetū*, literally star-group, also *Huihui*, literally assemblage.

The equator is known as *Te Whitianga Rā*, or, *Te Ra-whiti*, which literally signifies the Sun-crossing place. This explains why so many of the equatorial islands are known by some form of *Whiti*. For instance: *Tahiti*, *Tawhiti*, *Te Whiti*, *Tonga-whiti*, Fiji, apparently a corruption of *Whiti*. Rā-whiti is thus quite properly a name for the East. It is, however, incorrectly interpreted to mean Sun-shine, whereas it literally signifies Sun-crossing; *Rā-hana* means Sun-shine, also *Rā-ura*. Referring specifically to sunshine, sun-glow, or, sun-heat, the word *whiti* does not occur. For instance, the summer-group "*Kāhui-matiti*," has as its members:

Matiti-kura; *Matiti-hana*; *Matiti-mumura*; *Matiti-kaiwai; Matiti-raurehu; Matiti-rau-tapatu; and Matiti-rauāngina.* These are said to have three homes, doubtless to correspond to the three months of summer:—

1. "The first house is named *Te Ata-uraura.* The home is named *Te Ata-i-tōea.* The *Kāhui-Matiti* is the presiding *Ariki.*"

2. "The second house is named *Pū-wewera* and the home *Pū-mahana.* The *Kāhui-Matiti* is the presiding *Ariki.*"

3. The house is named *Rangi-tuhia* and the home *Rangi-whakaawa.* The *Kāhui-Matiti* is the presiding *Ariki.*"

In this we have a complete Maori statement of the various aspects of the Sun in all its splendour, and the term *whiti* does not occur.

The *Kāhui-Takurua* presides over the winter months. Its members are *Wero-i-te-ninihi; Wero-i-te-kokoto;* and *Wero-i-te-whakataka Pungarehu.* Also *Tukurua-āuru; Takurua-ā-ngana,* and *Takurua-ā-io.*

(Extract from letter, to "*Te Wānanga*" newspaper, of *Aperahama Taonui,* dated from Kaipara, 16th August, 1877.)

"*Tērā tētahi Whetū, ko Matariki. E kīia ana kāhore ō ona kāinga, whakataukītia ana ko "Matariki kāingakore." Heoi kua mātauria he kāinga anō tōona. Ka rūmaki a Matariki i nga Tangaroa o Mei* 16, *kā tāe ki Maukahau, pō-whitu ki reira. Ka hāere ki Tararauatea, pō-whitu ki reira. Ka hāere kā tāe ki Papa-whakatangitangi, pō-whitu ki reira. Ka hāere kā tāe ki Tītore-Māahu-tū pō-whitu ki reira. Ka whakaputa a Matariki i ngā Tangaroa ō Hune* 16. *Puta pū ake ko te hiku o Mangōroa; kā puta ano hoki a Whānui, te whetū ō te*

hau-raro. Ko te wehenga tenei o te tau a te Māōri, koia te waiata:—

Kā puta Matariki, kā rere Whānui,
Ko te tohu o te tau, etc.

Ka pātata mai te Ao, kā huri te hiku o te Mangōroa, kā whai ki te torengitanga ō te Rā. Ko te mātenga kā huri ki te marangai, ki te tatari atu ki te putanga mai o te Rā. E kīia ana e te korero tara: Ko te Mangōroa, te teina ko te Rā; koia i aroha tonu ai kia rāua."

Translation:

There is a certain star known as *Matariki* (?the Pleiades). It has been urged that it has no home; therefore the saying: "Homeless Matariki." However, it is known that it has a home. When *Matariki* disappears with the waning moon of the 16th of May, it then goes on and spends the seventh night at *Maukahau*. It then goes on and spends the seventh night at *Tararauatea*. It then goes on and arrives at *Papa-Whakatangitangi*, where it spends the seventh night. It then goes on and reaches *Tītore Māahu-tū*, where it spends the seventh night. *Matariki* then reappears with the waning moon of the 16th June. It reappears exactly in the *tail* of the Milky Way; co-incidentally with the reappearance of *Whanui* (the star Vega), the star of the North. This is the division of the Maori year (that is, of the Old year from the New year). Therefore the song:—

Matariki reappears, *Whanui* starts its flight,
Being the sign of the (new) year, etc.

When dawn approaches the *tail* of *Mangoroa* (long-shark, the Milky Way) turns towards the West. The *head* (of the Milky Way) then turns towards the East, to await the rising of the Sun. It is fabled that the Sun is a younger brother of the Milky Way, therefore their affection towards each other.

TE RA. TE RAUMATI. TE RANGI.

Nā, ka rewa ake a Tāwera.
Ka pū-āō te Rā.
Ka ngahāe te ata.
Ka āō atea.
Ka ata-tū.
Ka whakaputa ake te Rā i te pāe.
Ka Mōiri ake te Rā i te pāe.

Ka totoro hāere ngā hihi o te Rā.
Ka kanapa te Rā.
Ka Pīata ngā hihi.
Ka hahana te Rā ki runga ki ngā toropuke.
Ka maiangi hāere ake te Rā.
A ka hahana ki roto ki ngā rāōrāō.

Kā ura te Rā.
Ka mārama ake te kikorangi.
Ka whakamārama te Rā i te āō.
Ka whakamahana te Rā i te āō.
Ka poutumārotia te Rā.
Ka tīkākā te Rā.
Ka ngatata te whenua.

Ka tītaha atu te Rā ki te pāe ki te uru.
Ka tū-ahiahi.
Ka tāiri atu te Rā ki te pāe.
Ka newha te Rā ki te pāe.
Ka toremi atu te Rā ki tua ō te pāe.
Ka pōuriuri.
Ka whakaputaputa ngā Whetū.
Kua pō.

THE SUN (also Day). THE SUMMER. THE SKY (also Day).

Now floats aloft *Tawera* (Venus, as morning star).
Then dawns the daylight.
Then breaks the morn.
Then (it becomes) clear light.
Then 'tis early morn.
Then appears the Sun on the horizon.
Then rises the Sun above the horizon.

Then stretches forth the rays of the Sun.
Then gleams brightly the Sun.
Then glisten the beams.
Then shines the Sun on the hill-tops.
Then rises the Sun still higher aloft.
And then shines into the valleys.

Then glows the Sun.
Then the firmament becomes transparent.
Then gives light the Sun to the world.
Then gives warmth the Sun to the world.
Then the Sun attains the meridian.
Then scorches the Sun.
Then cracks the earth.

Now declines away the Sun towards the horizon of the West.
Then 'tis early evening.
Then droops away the Sun to the horizon.
Then perches the Sun on the horizon.
Then sinks away the Sun beyond the horizon.
Then dusk supervenes.
Then appear the Stars.
Now 'tis night.

TE PO. TE MARAMA. NGA KAHUI WHETŪ.

Nā, kā tō a Meremere-tū-ahiahi.
Ka kitea ake ngā Whetū.
Ka kimokimo ngā Whetū.
Ka nekeneke hāere ngā Whetu-mārama.
A Whiro, A Meremere, a Matawhero, a Kōpū-nui, a Parearau.
Kā ngaro ko Māahu-Tonga.

Ka nohonoho ngā kāhui-whetū.
Te Mangoroa, te ika-matua a Tangaroa.
Manaako-tea, Manaako-uri, ngā Pātaritari hau.
Te Kāhui Rua-Maāhu.
Te Rua o Māahu-Tonga.
Te Rua-pātiki.
Te Punga ō te waka a Tamarēreti.
Te waka a Tamarēreti.
Te tauihu o te waka a Tamarēreti.
Te taurapa o te waka a Tamarēreti.
Te Pūtea-iti ā 'Reti.
Autahi, te whetu tapu.

Rehua, te pūtahi-nui ā Rehua.
Tautoru, te tuke a Tautoru.
Te Pua-tawhiwhi o Tautoru.
Puangarua, Puanga-hori. Whakaāhu.
Ngā tokorua a Taingaruē, ara, a Puangarua, a Whakaāhu.
Matariki, te Huihui o Matariki.
Te Kakau, Whitikaupeka, Rerehu.

THE NIGHT. THE MOON. THE STAR-GROUPS.

Now, sinks away *Meremere-tu-ahiahi* (Venus as evening star).
Then are seen aloft the stars.
Then twinkle the stars.
Then move along the planets:
Mercury, Venus, Mars, Jupiter, and Saturn.
Maahu-Tonga is invisible (the star of the South).

Now the star-groups resume their positions.
The Milky Way, *i.e.*, the Parent-fish of Tangaroa.
The light Magellan cloud, the darker Magellan cloud: (the wind-sifters.)
The group (adjoining) Maahu's chamber (the Southern Cross).
The chamber of Maahu-Tonga,
The Flat-fish pit,
(The Coal-sack, or dark pit.)
The anchor of the canoe of Tamarereti.
The canoe of Tamarereti, Argo.
The ornamental stem of the canoe of Tamarereti.
The ornamental stern-post of the canoe of Tamarereti.
The Little (jewel-) casket of (Tamare-) 'Reti, (the Southern Cross).
Canopus, the sacred star.

Sirius, the great train of Sirius (constellation of Canis Major).
Orion, the flower-vase of Tautoru.
The flower-cluster of Tautoru (the beautiful star Rigel).
Rigel, Procyon, Castor (in Gemini).
The Pair of Taingarue, namely, Rigel and Castor.
Capella, the Assembly of Capella (the Pleiades).
The constellation of Leo; Spica, Antares.

Ruawahia, Pou-tū-te-rangi.
Mē te mano tini ō ngā Whetū,
I whakanohoia atu e Tāne.
Kia tau ai te matua, a Rangi,
Koia "Te Kāhui ō te Rangi."

Ka waenganui po,
Ko te weheruatanga o te po.
Ka kumekume mai te ata.
Ka ngarongaro ano nga tini whetu,
Ki raro o te uru-pae.
Ka morewa ake te Marama,
Pukoroa ana te Marama,
Kua kohi te Marama.
Ka tata pu-ao te ra.
Ka pu-ao te ra.
Ka ao-atea (carelessly written "Awatea.")
Kua rewa ake te Ra i te tu-a-pae.

Arcturus, Altair (in Aquila).
And the many thousand of the stars,
Placed thither by Tane (Lord of Light),
To adorn the sky-father, *i.e.*, Rangi,
Known as "The groups of the Sky."

Now 'tis mid-night,
'Tis the equal division of the night.
Then draws hitherward the morn.
Then disappear again the many stars,
Beneath the western horizon.
Then soars upward the Moon.
Haloed is the moon,
Waning is the moon.
Then approaches the early dawn of day.
Then dawns the light of day.
Then 'tis clear dawn.
Now soars aloft the Sun from the (eastern) horizon.

Chapter XVI.

WHANGA. TATARI. TAIHOA.

These semi-allied terms with different degrees of force convey the sense of **wait awhile** and **by and by**.

Whanga and **tatari** speak of **waiting** during a reasonable and fairly well understood length of time, which time is invariably shorter in the case of **whanga** and longer in the case of **tatari.**

As a verbal noun *Whanga* speaks of a Haven, a Bay **or** a Harbour into which canoes run to temporarily **await** the passing of a storm or the subsiding of rough seas. As a verb **whanga** speaks of an action which is proceeding and which, as it were, opens and closes with a single act; of something which is near and impending.

Tatari is more elastic than **whanga** as to time-limit. It invariably speaks of an interval of time during which several acts—quite foreign to its particular subject—may be attended to. But, and this is important, in the cases of both **whanga** and **tatari** it is understood that in reasonably due course the particular matter in question will receive attention.

The term **taihōa**, or, **by and by**, speaks of a time so absolutely indefinite as to allow for a total lapse of any further attention being given by the speaker to the subject referred to. In particular then **taihōa** speaks of to **defer**, to **procrastinate**, to **delay.**

The following may be accepted as good examples of native usage and of the lexical meanings of these terms:—

Whanga.—Hōake ki mua, ka **whanga** *mai ai koutou i a mātou*: Go along in front, then if necessary you may **wait-a-little-while** for us (to overtake you).

Tatari.—E hoki koe ki te kāinga, ki reira **tatari** *mai ai i a mātou*: You may go back home and **await** us there. (We shall be there in a day or two).

Taihoa.—Ko taaku kupu tēnei ki ā koe, **taihoa**; *māaku e ata whakaāro ake tō mea*: My word to you is this, bide-the-time; my careful consideration will be given to your matter. (Some day.)

TABLOID TRANSLATIONS.

INTERPRETATIONS OF CERTAIN MAORI TERMS.

(Meanings shown by the words in heavy type.)

WHANGA.

I **wait a little while** and then
Am joined by friends I would not miss;
Gregarious, man must mix with men
Or wanting those lacks frendships' bliss.

TATARI.

I **wait** for one short day or two
Or may be more or may be less;
Time comes and goes as I and you,
But I'll be with you in the stress.

TAIHOA.

I **stay my hand, delay the while,**
What needs this furious rush and roar—
Whose frantic haste I view? and smile,
I **bide the time** and breathe: Taihoa.

MANA.

I speak of **potency, the right**
To order things as I may deem;
I, nothing wanting, have the **might**
Which clothes **authority supreme.**

TAPU.

By ceremonial usage I
Become a **sacred entity;**
A thing **forbidden,** that the eye
Alone may dwell upon and see.

MINAMINA.

I **like, enjoy** full many things
Towards which my senses me incline;
The cult of taste most surely brings
Such joys as may be deemed divine.

HIAHIA.

My only **wish** (I do **aspire,**
Alas that it is vain),
Is that which wells the sweet **desire,**
To see thee once again.

HOA.

Friend of my youth **companion** of my days,
Wife, husband, sharer of our mutual ways.

TENA KO KOE.

That being you I greet you, 'tis a treat
To greet those whom we know or chance to meet.

TAUHOU.

I greet you, **stranger,** welcome to our gates,
Come, share the cheer provided by the fates.

KAI-TORO.

A **visitor** approaches here
And him we greet in tones sincere.

MANUWHIRI.

Most welcome **guest,** of all our board and cheer—
Be thou partaker through the rolling year.

TANGATA.

Man mostly human is, his part divine—
Oft sunk too deeply in that inner shrine.

KURI.

Thy acts are vicious and I call thee **dog,**
A **beast** who sets even callous souls agog.

MATE.

I speak of **illness** and (with *kua*),
Of **death,** which comes alike to rich and **poor.**

MOHIO.

I speak of knowledge and of one who knows,
Who gains experience as he comes and goes.

KA PAI.

'Tis good I say and know it so to be,
Pai rawa, very good, 'twixt you and me.

KA KINO.

I say, 'tis bad, because it so appears,
And badness is a source of stress of tears.

KIA ORA KOE.

Health unto thee and ever prosperous days,
May life's best treasures be with thee always.

KIA ORA.

I speak of life, of happy, happy health,
Of joys and comforts and indeed of wealth.

HOMAI.

Give (unto me), accept my blessings too,
And thanks which show deep gratitude to you.

HOATU.

Give (unto him), he needs it more than I,
I've noted that by many a longing sigh.

AROHA.

Here dwells a sympathy, a love for thee,
A sorrow, pity, sweetest charity.

TAAKU AROHA KI A KOE.

My love towards thee is truly great,
In life no thing can this abate.

TU-TANGATA.

Strange man art thou of manners bold,
Of ways and speech by none extolled.

KA PAI KOE.

You are so good, I know not why,
But you are good and so am I.

E NOHO RA.

Remain in peace, I must away,
A fond farewell to all who stay.

HAERE RA.

You take your leave, I say: depart,
Farewell then, go in peace, my heart.

HAERE MAI.

Come here (to me), I want you so,
Need I add that, you surely know.

HAERE ATU.

Go away, be off, I need thee not,
Nor for thy presence care one jot.

MOANA.

I call thee ocean and across thy face,
My forefathers canoed their watery pace.

TAI.

The sea which girts New Zealand's isles,
Are fair and sweet as beauty's smiles.

WHENUA.

Land of my sires and my dearest joy,
I love thee better now than when a boy.

ONEONE.

This soil is my inheritance from those
Who held it 'gainst the assaults of mortal foes.

ONEPU.

The sands of life when running low,
Give food for thought: where do we go?

MOEMOEA.

I am a dream a common thing you know,
Yet none may understand me, that I trow.

NAU MAI, NAU MAI.

Approach, come forward, welcome too,
A happy welcome we extend to you.

MOE MAI.

Sleep on fair lady happily dream
And soft as fairy footfalls seem.

TANGI.

Weep on and for thy lost one mourn,
That loved one from thy presence borne.

KATA.

I love to laugh, I would be gay,
Why not? life's but a transient day.

TAAKU IPO.

Thou art my love, all else to me
Is naught, since I can love but thee.

WAIATA.

A little song I send to thee,
A song and you'll remember me.

RURIRURI.

Love-ditties very welcome are,
When rayed by one's bright distant star.

WAIATA-POI.

A Poi-song and dance of grace,
A dream of girlish sinuous pace.

HAKA.

A posture song and dance which gives,
An end to care; man joys and lives.

KOTIRO.

This is a girl of tender years,
With ready smiles and ready tears.

KOHINE.

A maiden this maturing fast
Whose maidenhood shall soon be past.

WAHINE.

A woman this, a wife to scan,
Far differing from her fellow, man.

WHAEA.

They call me mother, even so,
It speaks of heartfelt joys and woe.

MATUA.

A parent, father, filled with pride,
To family duty e'er allied.

TAMA.

They call me son, *tamaiti*, boy,
To some a pest, to others joy.

TAMAHINE.

A **daughter** and a timid one,
Who looks with awe on life begun.

THE SUN, MOON AND PLANETS.

RA.

Lord of our day the **Sun** on high,
The mighty one which rules our sky.

MARAMA.

The **Moon, moonlight**, at night supreme,
The lover's joy, the poet's theme.

WHIRO.

Faint **Mercury** of silver sheen,
Lost in Sun-fires and seldom seen.

MEREMERE.

Venus whose bright and **quivering** rays,
Announce the dawn and eve of days.

MATA-WHERO.

The planet Mars, **red-face**, unkind,
A sign of war when Moon-aligned.

KOPU-NUI.

Hail, Jupiter: **rotundly-great**,
Who walks by day to seek thy mate.

PARE-ARAU.

Green Saturn, **garland-wearer** thou,
A widow, as our myths allow.

WHETU.

Distant and beautiful to sight,
Star of the evening, star of light.

KARAKIA.

A **ritual** this of reverent awe,
Propitiate to the gods and law.

INGOA.

'Tis but a **name**, as chanticleer,
For hatred or for love sincere.

TARA.

A mountain **peak**, as "Tararua,"
And "Taranaki," to be sure.

TO-TARA.

A tree of spiny leaves is here,
So *tara* **point** and **barb** and **spear.**

TATARAMOA.

The bramble this whose **prickly** shoots,
Are sore to those who pluck its fruits.

TARAMEA.

The fragrant **spear-grass** this, and hung
A scented-necklet for the young.

TARAKIHI.

A **spiny** fish, to palate good,
Most excellent of finny food.

KAI.

Kai is **to eat,** 'tis also food,
For: what is **eaten** must be **chewed.**

KAINGA.

Home of our childhood and our tears,
For tender thoughts of passing years.

TAKARO.

We **play** and **gambol** in our youth,
Become more staid with age and truth.

KANIKANI.

Dance on in youth with lissom limb,
And supple body's added vim.

KORERO.

To speak and, what we needs must, **say,**
Our thoughts and meanings to convey.

LAKE NAMES.

TAU-PO.

A **settled-gloom** hangs o'er this lake,
Whene'er our distant view we take.

ROTO-RUA.

Thin-crater-lake (a wondrous name),
Once subject to volcanic flame.

ROTO-ITI.

A **narrow-lake** when brought to view,
And narrow 'tis, I say to you.

ROTO-MA.

White-lake, with shell and limestone strewn,
All white beneath the Sun or Moon.

ROTO-EHU.

They name thee **turbid-lake** aright,
For thou art turbid to the sight.

ROTO-MAHANA.

Warm-lake, thou too are rightly called,
Whose waters boil and melting scald.

ROTO-A-IRA.

A **dotted-lake** of isles is here,
Well known to hardy mountaineer.

WAI-KARE.

Expansive-surfaced-water, this,
A lake of beauty, myths and bliss.

RUA-PEHU.

The **belching-chamber** of this Mount,
Is snow-wrapped to its steaming fount.

TARA-WERA.

This lake the adjoining mountain names,
Whose **heated-peak** gave fiery flames.

WAI-WERA.

Hot-water, neither less nor more,
Discharged at time with belching roar.

HORO-WHENUA.

Earth-swallower thy subsidence shows,
A subsidence thy shores disclose.

O-MA-PERE.

Of and for Pere, ejecting force,
When Pere runs her fiery course.

TAKA-PUNA.

Rim-cratered-spring whose awesome deeps,
Reveal old Vulcan's busy steeps.

ROTO-KAKAHI.

Prolific lake in shell-fish food,
Fresh-water bivalves sweet and good.

WAI-RARAPA.

This lake its flashing-waters show,
To those who cross its steeps of snow.

ROTO-MAKARIRI.

Cold-lake, and cold it is to me,
Its bathers shivering bodies see.

MANA(WA)-POURI.

A gloomy-heart, I'd have you know,
A heart distressed by war and woe.

MANOWAI.

Exterminated, we are done,
Conquered by foes our race is run.

HAWEA.

Thy name is: 'Feared,' I know not why,
(Fearsome of foes in days gone by?)

WAITAKI (Waitangi).

Here sounding-waters dirge and moan,
Though heard afar they weep alone.

WHAKATIPU.

To add-increase, to make-to-grow,
To foster-well this name doth show.

TE ANAU.

The swaying-reeds thy shallows grace,
And lend a name to run thy race.

WAIHOLA (Waihora).

Here outspread-waters find a place,
Not difficult nor hard to trace.

WANAKA (Wananga).

The orator's-recital, spent
On cosmos and divine descent.

MAHINA-PUA.

Here moonlight-blossoms greet the sight
And brighten up each passing night.

Chapter XVII.

O TE TAMARIKITANGA, KI TE TANGATATANGA, KI TE KOROHEKETANGA.

Whanau.	*Na, Ka whanau te tamaiti.*
Tangi.	*Ka tangi te tamaiti.*
Ngote.	*Ka ngote u te tamaiti.*
Moe.	*Ka moe te tamaiti.*
Ara ake.	*Ka ara ake te tamaiti.*
Noho-tu.	*Ka nohu-tu te tamaiti.*
Tupu.	*Ka tupu te tamaiti.*
Ngaoki.	*Ka ngaoki haere te tamaiti.*
Tu aku.	*Ka tu ake te tamaiti.*
Hikoi.	*Ka hikoi haere te tamaiti.*
Haere tu.	*Ka haere tu te tamaiti.*
Oma.	*Ka oma haere te tamaiti.*
Takaro.	*Ka takaro haere te tamaiti.*
Kata.	*Ka kata te tamaiti.*
Hamama.	*Ka hamama te waha o te tama.*
Au-e.	*Ka au-e te tama.*
Mamae.	*Ka mamae te tama.*
Takoto.	*Ka takoto iho te tama.*
Whakatika.	*Ka whakatika ake te tama.*
Hiakai	*Ka hiakai te tama.*
Kai.	*Ka kai te tama.*
Hiainu.	*Ka hiainu te tama.*
Inu.	*Kā inu te tama.*
Korero.	*Ka kōrero te tama.*
Kaukau.	*Ka kaukau te tama.*
Whiwhi.	*Ka whiwhi hoa te tama.*
Rahi-hāere.	*Ka rahi-hāere te tama.*
Mahi.	*Kā mahi te tama.*

OF THE CHILDHOOD, TO THE MANHOOD, TO THE OLD-MANHOOD.

(Verbalised phrases.)

Born.	Now is born the little son.
Cries.	Then cries the little son.
Suckles.	Then suckles breast the little son.
Sleeps.	Then sleeps the little son.
Wakes up.	Then wakes up the little son.
Sits erect.	Then sits erect the little son.
Grows.	Then grows the little son.
Creeps.	Then creeps along the little son.
Stands up.	Then stands up the little son.
Steps.	Then steps along the little son.
Walks.	Then walks erect the little son.
Runs.	Then runs along the little son.
Plays.	Then plays about the little son.
Laughs.	Then laughs the little son.
Bawls.	Then bawl the vocal organs of the son.
Wails.	Then wails the son.
Suffers pain.	Then suffers pain the son.
Lies down.	Then lies down the son.
Rises up.	Then rises up the son.
Hungers.	Then hungers the son.
Eats.	Then eats the son.
Thirsts.	Then thirsts the son.
Drinks.	Then drinks the son.
Talks.	Then talks the son.
Bathes.	Then bathes the son.
Secures.	Then secures friends the son.
Increases.	Then increases in stature the son.
Works.	Then works the son.

Kaha-hāere. *Ka kaha-hāere ake te tama.*
Whiwhi. *Ka whiwhi mōhiotanga te tama.*
Pakari-hāere *Ka pakari-hāere ona whakaaro.*
Ka tai-tangatatia a ia.
Uru. *Kā uru a ia ki ngā huihuinga kaumātua.*
Whakarongo. *Ka whakarongo a ia ki ō rātou akoranga.*
Tohungatia. *A, ka tohungatia a ia.*

Whakauru. *Ka whakauru ia ki ngā take korero.*
Whakapūaki. *Ka whakapūaki i ōna whakaāro.*
Whakaāri. *Ka whakaāri a ia i tōona mōhiotanga.*
Waiata. *Ka waiata i taana waiata.*
Whakahua. *Ka whakahua a ia ki ngā tikanga ō mua.*
Whakamau, pīoi. *Ka whakamau, ka pīoi i taana Patu.*
Kua tangatatia a ia.

Wawata-puku. *Nā, ka wawata-puku te tangata nei.*
Titiro-matatau. *Ka titiro-matatau a ia ki te Puhi.*
Titoa. *Ka titoa ē ia taana waiata whai-a-ipo.*
Pai-mai. *Ka pai-mai taua Puhi nei ki ā ia.*

Tonoa. *Ka tonoa e ia hei wahine māana.*
Whakaāetia. *Ka whakaāetia ē ngā whanaunga.*
Taumautia. *Ka taumautia rāua.*

Whakaritea. *Ka whakaritea he Hākari.*
Huihui. *Ka huihui ngā whanaunga, te iwi hoki.*
Whai-kōrero. *Ka whai-kōrero rātou.*

Whakamōea. *Ka whakamōea taua toko-rua*
Whānau. *Ka whānau ā rāua tamariki.*
Pakari. *Ka pakari ake ngā tamariki.*
Whakamōemōea. *A, ka whakamōemōea atu rātou.*

Whānau. *Ka whānau ā rāua nei mokopuna.*
Kaumātuatia. *Ka kaumātuatia te tangata nei.*
Kuiatia. *Ka kuiatia hoki taana Makau.*
Pā. *Kā pā te mate kōngēngē ki te kaumātua nei.*
Piko-iho. *Ka piko-iho taana tuarā.*

Increases.	Then increases in strength the son.
Acquires.	Then acquires knowledge the son.
Matures.	Then matures apace his ideas.
Becomes.	Then becomes a youth doth he.
Enters.	Then enters he the assembly of the elders.
Hearkens.	Then hearkens he to their teachings.
Becomes-wise.	And then becomes wise doth he.
Enters.	Then enters he to the subjects debated.
Declares.	Then declares his opinions.
Displays.	Then displays he his knowledge.
Sings.	Then sings of his song.
Refers.	Then refers he to the practices of yore.
Grasps.	Then grasps, brandishes his weapon.
	He has now become a man.
Amorously-inclines.	Then amorously-inclines this man.
Scans-ardently.	Then scans-ardently he the maiden.
Composes.	Then composes he his song of love.
Favourably inclines.	Then inclines favourably the said maiden unto him.
Solicits.	Then solicits he (her) as a wife for himself.
Agreed-to.	Then (it is) agreed to by the relatives.
Betrothed.	Then betrothed (are) they two.
Appointed.	Then is appointed a (marriage) feast.
Assemble.	Then assemble the relatives, the people also.
Make-speeches.	Then make they speeches.
Put-to-bed.	Then (are) put-to-bed the said couple.
Born.	Then (are) born their children.
Mature.	Then mature upward the children.
Put-to-bed.	And then put-to-bed (wedded) also are they.
Born.	Then born are their grandchildren.
Becomes-aged.	Then becomes aged this man.
Becomes.	Then becomes aged also his wife.
Touches.	Then the infirmity-of-age touches this old man.
Bends-down.	Then bends down his back.

Piri. *Kā piri a ia ki taana mōenga.*
Tata. *A, kā tata taana mate.*

Huihui. *Nā, ka huhui mai ōna whanaunga, te iwi katoa.*
Marere. *Ka marere te kaumatua nei.*
Poroporo-a-ki. *Ka poroporo-ā-ki te kaumātua nei.*
Hemo. *Kā hemo te koroheke nei.*
Tangi. *Kā tangi taana whānau,*
Au-e. *Ka au-ē te iwi nui tonu.*

Whakakākahuria. *Ka whakakākahuria te tūpāpaku nei.*
Whakanohoia-tūtia. *Ka whakanohoia-tūtia ake te tūpāpaku nei*
Tiaina. *Ka tiaina ki te hou-manu te ūpoko.*
Whakatakotoria. *Ka whakatakotoria atu ngā Mere-pounamu me ngā Patu-rākau ki te taha.*
Whakatūria. *Ka whakatūria atu ngā Taiaha, ngā Tāō.*

Tukutukua. *Nā, ka tukutukua ngā Karere.*
Huihui. *Ka huihui mai ngā rangatira maha.*
Tau-pū. *Ka tau-pū te aroha ki runga ki a rātou.*
Uhungatia. *Ka uhungatia te tūpāpaku.*
Tataia. *Ka tātaia ngā kōrero whakapapa.*
Rangona. *Ka rangona ngā tangi-tawhiti.*
Tangi. *Ka tangi tonu ngā wāhine.*
Karakiatia. *Ka karakiatia ngā karakia tapu.*

Mahia. *Ka mahia te kauamo.*

Whakanohoia. *Ka whakanohoia te tūpāpaku ki runga.*
Kauhoatia. *Ka kauhoatia atu ē ngā Tohunga.*
Whakatata. *Ka whakatata atu rātou ki te Ana.*
Karakia. *Ka karakia hāere te ūpoko-tohunga.*
Whakanohoia. *A, ka whakanohoia atu te tūpāpaku ki te Ana.*

Nehunga. *Nā, ko te nehunga tēnā ō tōona tinana.*
Riro. *Ko te wairua i a, kua riro ki te Rēinga,*
Hari atu. *Mē te hari atu i te Hāmano.*

Clings.	Then clings he to his bed.
Approaches.	Then approaches his death.
Assemble.	Now then assemble there his relatives, the people all.
Sinks.	Then sinks this old man.
Speaks-farewells	Then speaks farewells this old man.
Dies.	Then dies this old man.
Mourns.	Then mourns his family.
Wails.	Then wail the people altogether.
Dressed.	Then is dressed this corpse.
Sat-up.	Then is sat up this corpse.
Set-in.	Then is set the head with the bird-feathers.
Deposited about.	Then are deposited about the Greenstone-Meres and the wood-weapons to the side.
Stood about.	Then are stood about (it) the staffs, the spears.
Despatched.	Now then are despatched the news-bearers.
Assemble.	Then assemble there the chiefs many.
Settles-keenly.	Then settles keenly the sadness upon them
Lamented.	Then lamented is the corpse.
Recounted.	Then are recounted the historical genealogies.
Heard.	Then are heard the ancient epic poems.
Weep.	Then weep continuously the women.
Recited.	Then are recited the rituals holy.
Constructed.	Then constructed is the litter.
Placed.	Then is placed the corpse thereon.
Shouldered.	Then it is shouldered away by the adepts.
Approach.	Then approach they to the Cave.
Ritualises.	Then ritualises along the head priest.
Placed.	And then is placed away the corpse in the Cave.
Burial.	Now is the burial that of his body,
Gone.	But, the spirit it has already gone to the Reinga,
Conveyed.	And has conveyed away the soul.

RHYMING SLANG, OR, *KORERO HUNURU.*

A kind of rhyming slang obtained among certain sections of the young. This slang was formed by the intrusion of a consonant, and the increase and repetition of the vowels. Its practice may be illustrated by taking an ordinary sentence such as:—*Me hāere tatou ki te kaukau, nē?* (We shall go to bathe, shall we?), a phrase which—with the aid of the consonant r—by the process indicated becomes: *Me*-re-ere *hā* ra-ara-*ere tā*-ra-ara-*to*-ro-oro-*u*ru *ki*-ri-iri *te*-re-ere *ka*-ra-*u*ru *ka*-ra-*u*ru, *nē*-re-ere? Again, with the aid of the consonant w, the phrase: *E pā mai koia,* becomes: *E*-we *pā*-wa-*ma*-wa-*i*-wi *ko*-*i*-wi-*a*-wa.

In which examples, as will be noticed, the letters and syllables in black type are mere verbiage.

By this simple if cumbersome method the speakers concealed their subjects of discussion from the uninitiated. But such forms are speedily acquired. More technical systems were therefore formulated, amongst which it is found that a whole sentence is reduced to one or two words and then treated in the foregoing or some similar manner: *E hāere ana koutou ki hea?*, is reduced to *"ki hea?"*, and this is secreted away in the following verbiage: *Ki*-ri-era tiri-era *hi*-ri-*era?* It is quite impossible for the uninitiated to understand this form of slang. The following patter is practised: *Hīniri, hānara, hōnoro, hēnere, hūnuru,* thence the term: *"Kōrero hunuru."*

Tempting though it be, an enquiry as to the probable history of this secret gibberish, jargon, or cant, is beyond the scope of this work. Some declare it to be an adaptation of Fairy language, others, that it was used by priests.

MAORI HYMN TO THE CREATOR.

Composed by the Author.

Lord whom our wandering fathers bore
From sea to sea, from shore to shore,
And sacred *Mana* gave;
When far upon the trackless main
They cried aloud to Thee, nor vain
Thou didst their wearying hearts sustain;
Oh *Rangi! Rongo! Tane! Tu!*
Be with us still, however few.

Be with us Lord, nor set at naught
The precepts our forefathers taught
As our inheritance;
Thy deeds recited oft and sung
In ancient home and mother tongue
Ere seeds of bitterness had sprung:
Oh *Rangi! Rongo! Tane! Tu!*
Be with us still, however few.

Thy many titles Lord are found
Above, beneath, and all around—
Oh *Rangi,* "Heavenly One,"
Thy name of *Rongo,* "Prince of Peace,"
Tane, 'who lifts the world with ease,"
Tu, "where dread vengeance sets her crease":
Oh *Rangi! Rongo! Tane! Tu!*
Be with us still, however few.

Lord, Thou hast known us thro' all time;
Of every sea, and land, and clime,
Thou art the pilgrims' hope.
Our infant lives were vowed to Thee

With sprinkling branch of sacred tree,
"*Me tohu e koe tou Iwi*":*
Oh *Rangi! Rongo! Tane! Tu!*
Be with us still, however few.

Shrine of the Kura, treasure rare,
The seal of truth in earth and air
From Hawaiki's font;
Lord of the city, camp and plain,
Lord of the mighty guard maintain,
Hear us, the flax fast smokes amain.
Oh *Rangi! Rongo! Tane! Tu!*
Be with us still, however few.

Lord of the nations 'twas to Thee
Our fathers earthed the sacred tree,
The ever blessed Toi;
In Thee our tribes were blessed of old,
Thy boundless greatness e'er extolled,
This remnant pitying Lord behold!
Oh *Rangi! Rongo! Tane! Tu!*
Be with us still, however few.

Our twilight burdens, Lord of day,
Pierce with a shaft of brightest ray,
Shine in our aching hearts;
Support us with Thy guiding hand,
Teach us to know, to understand
Thy power and wisdom, wrought and planned!
Oh *Rangi! Rongo! Tane! Tu!*
Be with us still, however few.

Lord teach us still to watch and pray
For that blest time when owned Thy sway

*Preserve Thee Thy people.

In all the toiling earth;
From Hawaiki's old estate,
Oh may Thy wisdom permeate
Throughout our councils small and great:
Oh *Rangi! Rongo! Tane! Tu!*
Be with us still, however few.

Lord take our struggling spirits hence,
And lay not up our soul's offence
For future punishment;
But to Thy mansions in the skies
Oh bear us swift as lightning flies,
To share Thy home in paradise:
Oh *Rangi! Rongo! Tane! Tu!*
Be with us still, however few.

Lord, when our circle is complete,
Be Thou our centre of retreat,
Its pillar and its base;
Even as our spirits sink to earth,
Oh grant our souls that bright re-birth,
To blend in pureness with thy worth:
Oh *Rangi! Rongo! Tane! Tu!*
Be with us still, however few.

APPENDIX.

CRITICAL NOTES ON THE REV. R. MAUNSELLS' "GRAMMAR OF THE NEW ZEALAND LANGUAGE"

(FOURTH EDITION, 1894.)

(By the Author)

When one has put his hand to the plough there is no looking backward.

Not even a sentiment of reverence for the author, resulting from long acquaintance, can, for one moment, influence the candid criticism of a work which not only abounds in minor defects, but is marred by fundamental errors and exhibits in a very marked degree the most irreconcilable matter.

A number of the examples given by the Archdeacon consist of careless phrases picked up from indifferent speakers, or those using in an endeavour to make themselves understood by the *Pakeha* a species of "Pidgin" Maori, as the English do in speaking to the Chinaman of Hongkong. Again, many are drawn from imperfect translations in the Maori Bible, while not a few are ordinary English idioms, put into Maori, and therefore often meaningless,—"*Te peheatanga i meatia ai* (page 18), stated to mean. "The manner in which it was done," being an example of meaningless Māori.

Throughout this work, the want of a clearly-defined system of instruction is strikingly observable, and obviously, it must be a matter of great difficulty to write a regular connected, and intelligible criticism upon material brought together in such confusion as has been done in the book referred to.

Referring to the pronunciation and letters of Maori, he says, Page 1:—

Name.

A.—*a*, as in fall, fat.
E.—*e*, as *a* in acorn.

Now with regard to the letter *a*, neither of these sounds is proper to it.

As to the letter *e*, the student must especially avoid giving to it the dipthongal *æ* sound, so distinctly heard in the *a* of acorn.

Mr. Maunsell proceeds to show that *a* has three sounds, and he gives a "classified list" of words to illustrate this, in columns marked 1, 2 and 3, respectively. In the first column he indicates the uses of the *a* in "hat" sound, *e.g.*, "*Patu*—to strike." There being no such sound in Maori, his examples are altogether wrong. In the third column he insists that the *a* in "wall" should be used, as "*whana*—to kick," and this sound being not proper to Maori, his examples are consequently wrong.

He passes on to *e*, and assures us that it, "Is pronounced as *a* in bate, hate, etc." Further comment is unnecessary.

It is sufficient merely to note that he expresses himself quite confident as to the "Diphthongal character" of Maori vowels. There can be no diphthongs in a tongue such as Maori, in which each vowel demands and receives its full independent measure of sound.

Passing on to consonantal sounds, he asserts that the letter *h* "Is not known on the western coast of New Zealand, to the southward of Mokau, in the district of Taranaki."

Let us pass along this west coast, from Mokau southward, and note what are actually the names of principal places, streams and tribes, *en route*:—

Mōwhakatino, Pukearuhe, Parininihi, Huirangi, Ngātirāhiri, Te Hua, Waiwhakaiho, Te Hēnui, Huatoki, Ngāmāhanga, Ahuahu, Hāurangi, Hangatahua, Punehu, Ngātimoeahu, Ngātitewhiti, Waiwheranui, Pungarehu, Parihaka, Waitaha, Okahu, Ngātihaupoto, Ngātitūhekerangi, Ngātikahumate, Pukekōwhatu, Pūniho, Tawhitinui, Otakeho, Mangawhero, Te Inaha, Te Aroha, Te Hokorima, Māwhitiwhiti, Waihī, Owhāngai, Ketetahi, Hāwera, Tāwhiti, Tāngāhoe, Hāpotiki, Whareroa, Manutahi, Taumaha, Whenuakura, Te Ihupuku (at Waitōtara), and so on to Whanganui.

We have throughout indications of the free use, by these people, of the letter *h*. Furthermore their land grants disclose the fact that their tribal and proper names are as well furnished with this letter as are any others over a similar area, in any part of the Island.

One need only remark, that in the names of the two Taranaki chiefs and leaders of Parihaka, names as familiar as household words for the past thirty years, *h*, is included:—Te Whiti and Tohu, or more fully—Te whiti-ō-Rongomai, and Tohu-Kākahi, in which latter we notice two of these letters. These chiefs are connected with the Ngāmahanga, Ngāti-te-whiti, and Ngātimoeahu and Ngārūāhine tribes, and the bulk of their lands are situated at Parihaka, Pungarehu, Onetahua, Hangatahua, Ahuahu, Hāuranga, and Patuhā. There is no lack of *h's*,

one notices, connected with these representatives of the "West Coast" and "Taranaki District" people.

Moreover the genealogies and songs of these people abound with this letter. And finally the following terms can be heard by anyone in the daily speech of the Taranaki people: *Hāere, noho iho, Kei whea? Hei aha? Kei te whare, Hoa, Whenua Pākeha*; while the names of Tohu and Te Whiti are forever on their lips.

Sufficient examples have now been given to prove that Mr. Maunsell's statement is incorrect.

Mr. Maunsell falls into error in the use of the letter *h*. His readers will find the necessary *h* uniformly omitted from the words *whakatoi, whakatakariri, whenua, whanaunga, whakamā, whakatekaina*: (*whakamakia* evidently being regarded as the passive form of *whakamā*) *whakatōkia, whakatōngia, whakaūria, whakakākahuria, whakamākanga, whakatekanga, whakarere, whakarongo, whakarangona, whare, whakamana, whakamātau, whakapaia, whakapaingia, whakatangata,* and *whakatupu.* All of these terms, with the one notable exception, are words of ordinary use. The exception is *Wakamakia,* a term which is not used by the Maori at all.

Referring to the letter *t,* he states (page 8):—"It is not pronounced like the *t* in temper, tea, etc." As to the first in point of fact, *t* is, in many instances pronounced similarly to the *t* of "temper" (as in our definite article *te* for instance); while in the case of "tea" it exactly approximates in sound to that of "*Tī*" (name of the New Zealand cabbage tree), and to *Tī-tī,* (name of the New Zealand mutton bird); terms, it may be added, of universal use. In some instances. the Maori tongue being laden with vowels which give to its words a soft, musical and rhythmic flow, the subsidiary sharp hiss, common to the European pronunciation of *t* is correspondingly softened. In pronouncing *t* the tongue should not touch the teeth, as in **this,** or in **that,** or in any *other* way.

Mr. Maunsell's remarks as to sub-dialects are apposite although somewhat exaggerated; for "One swallow does not make a summer." Nor does he state in instancing elided letters that a marked emphasis usually fills the place of such elisions.

As to the uses of the definite article, he quite wrongly states, page 10:—"Sometimes it is employed instead of the English *a*: for example, *He mea kaha* te *Hoiho*: A horse is a strong thing." In this sentence, however, the Maori is definite, and not indefinite—**The** horse is a strong thing.

Indeed in each example given the refuted article should appear in the translation, "*Te tini* o te *Kaipuke*": the number of the ships.

Of the indefinite article *he*, he also wrongly states (page 12) that:—"It is used sometimes where no article would be employed in English, *e.g.*, "*A hoatu ana e ratou* he *moni ki a ia*: And they gave him money."

This would be read by a Maori to mean, and should be translated: And they gave some money unto him.

If Mr. Maunsell's interpretation of the sentence be retranslated into correct Maori, the article will not be found included:—*A hoatu moni ana ratou ki a ia*": And they gave him money, literally, and they gave money unto him.

Speaking of *a* as an attendant of the personal pronouns, he says:—(13) "*I runga i a Hone*, above John."

The proper expression is "upon John." *I runga ake*, is "above." On nouns he says (18):—

"*Ko tona moenga tena*: That is where he slept."

Correct reading: That is his bed.

"*Te pumautanga o te whakaaro*: the full assurance of hope."

Correct reading: the fixity of the thought. Neither *assurance* nor *hope* is expressed in the Maori text.

"*Te whakangarungarunga o te wai*: the troubling of the water."

Correct reading: the wavy-ing (making wavy) of the water. The verbal *ngaru*, wave, has nothing to do with "trouble" in Maori.

"*Te peheatanga i meatia ai*: the manner in which it was done."

This alleged Maori phrase is meaningless. *Te ahua i mahia ai* correctly expresses his English. Compare the Maori texts.

Again:—"*Te patunga poaka*: the place where the pigs are killed. Correct reading: the pig-killing; place, *waahi*, is not mentioned, nor is it inferred in the Maori text.

"*I taku oranga*: while I live."

Correct reading: while I lived. The *I* here, is distinctly the sign of the *past* tense. The Maori phrase is therefore more suitable as the motto for a tombstone than as the expression of a living person.

Of nouns, he continues (21):—

"In some trisyllables the first syllable of the plural is pronounced long: as in *mātua, tūpuna, wāhine, tāngata.*

Note:—Examples of these two latter heads are not of frequent occurrence."

All this is misleading. In the first syllable it is imperative to use the *long sound* in expressing the plural, and it is *equally imperative* in expressing the singular to use the *short* sound, which sound he does not give. These two rules are absolute.

Of the pronouns he says (28):—

There is no word in Maori to denote the pronoun "it." Its place is generally supplied by some artifice of the construction, as will be shown in the Syntax.

Now if we take a plain every-day case, we will find that this positive assertion is quite opposed to facts:—

First speaker: *"Ko tō toki tēnei?* Is this your axe?

Second speaker: *Ae, ko* ia *tēnā*: Yes, that is it.

So that instead of "some artifice of the construction" being necessary, we see from this plain and simple instance that unquestionably the pronoun "it," *ia*, exists in Maori. One might give a hundred instances.

With respect to tense, he says (35):—

"Tense.—Maori abounds in a variety of forms for denoting modifications of time. They are designated by verbal particles, adverbs, prepositions, and the articles *he* and *te* placed in connection with the verb. The force of these, again, is, in a large majority of cases, determined by the context; and we believe ourselves to be correct in saying that there are, in this language, but few *absolute* forms for determining *tense*. For example:—*I reira e moe ana*: There was he sleeping, or there he slept." The first false impression that unusual care marks the translation, seeing that two versions are given, is dispelled by the fact that the pronoun *he* which appears in each, is not justified by the Maori text.

By *was* and *slept*, we are evidently to understand, that we are here presented with a genuine example of the *past* tense, which is *not the case;* for two absolute and distinctive tense signs, are crowded into the example. It is as though a Maori teaching his people English, were to say:—

"These English have no idea of expressing time. Here is an English sentence: There had been, was, is sleeping; and then the teacher proceeds to translate this into equally aimless, hopeless Maori.

I now translate his English, "There was he sleeping, or there he slept," into correct Maori:—

"*I moe anō a ia ki reira*: *I moe a ia i reira.*

Again:—

Mo te aha koe i riri mai ai ki a au? Why are you angry with me?

There is no *with* in the Maori text, and its correct rendering is:—What did you anger unto me for?

Again:—"*Ka haere ahau*: I will go."

It is sufficient to state that *ka* is not a tense sign. He goes on to instance the tense in compound sentences:—*Akuanei, tae rawa atu, kua mate*: It will come to pass, that, when I have got there, he will be dead—a remarkably free interpretation, which discovers two persons "I" and "he" neither of whom is referred to in the Maori.

Again:—

"*Kua mate ahau, e ora ana nga rakau nei*: I shall die before these sticks decay."

Here the Maori text is outrageously bad, and the interpretation entirely differs from it in sense. Let us have the literal translations of each, first the Maori:—

Kua mate ahau, e ora ana nga rakau nei: Me now dead, these sticks are living (sound).

"I shall die before these sticks decay": *Ko au* e *mate* wawe, *ka pirau ai ngā rākau nei.*

Again (41):—

"*I reira ahau i te ata nei*: I (was) there this morning."

In this case it is difficult to understand why the past tense, i, is only assumed—(was), its sign *i* being so clearly in its proper place.

Again:—"*Ka haere a Ihu*: "Jesus went."

As already stated, *ka* is not a tense sign at all; neither can it of its own force, indicate tense.

Again:—*He tini aku korerotanga ki a ia*: Many (have been) my conversations with him.

Correct reading: My speakings (*nga*) unto him have been many. There is no *with* in the text, and the substantive *speakings*, refers to the past; this is only, however, assumed by Mr. Maunsell ("have been").

Again:—*Ka haere ahau*: "I will go."

Here *ka* is wrongly supposed to indicate future tense.

Speaking of verbs, he says, (52):—

"Indeed (as we have already observed), our impression is that, the more we examine, the more we shall be led to think that a genuine verb is by no means a common thing in Maori, and that substantives, adjectives and other classes are the fountains to which most of the verbs of the language may be traced (see also his paragraph, page 34)."

In brief, what he wishes us to understand is:—

1. That a *genuine* Maori *verb* is rarely found.

2. That Maori verbs are *mostly derived from substantives*, etc. Now, scholars will readily admit, that there exists in Maori a wealth of substantives. A careful examination of these will show, that the large majority of them are apparently *directly derived from verbs*, in the following manner:—

Verb.	Passive.	Substantive.
Takeke, to mesh a net	*Takekea*	*Takekenga* (meshing)
Kupe, to inclose	*Kupea*	*Kupenga* (fish net)
Hi, to hook up fish	*Hiia*	*Hinga* (fishing place)
Tango, to take	*Tangohia*	*Tangohanga* (taking)
Tono, to send, demand	*Tonoa*	*Tononga* (sending)
Hoe, to paddle	*Hoea*	*Hoenga* (paddling)
Tiri, to plant	*Tiria*	*Tiringa* (plantation)
Totoa, to excel	*Totoatia*	*Totoanga* (excelling)
Titiro, to look	*Tirohia*	*Tirohanga* (looking)
Kite, to see	*Kitea*	*Kitenga* (seeing)

Verb.	Passive.	Substantive.
Kōrero, to speak	*Kōrerotia*	*Kōrerotanga* (speaking)
Ako, to teach	*Akongia*	*Akongo* (student)
Mōhio, to know	*Mōhiotia*	*Mōhiotanga* (knowledge)
Mātau, to learn	*Mātauria*	*Mātauranga* (-ing)
Moe, to sleep	*Moea*	*Moenga* (bed)
Tanu, to bury	*Tanumia*	*Tanumanga* (burial)

And so on with a number of genuine verbs, numbering thousands, from which we form our substantives, by the foregoing natural process, from the simple to the complex.

Mr. Maunsell would teach us that we have *few genuine Maori verbs,* and for this few we are *entirely indebted to substantives, and other things;* whereas the very reverse is the fact.

Indeed, the most common nouns, are traceable to verbs. Take, for instance, the various names for a slave:—

Pononga, to be entirely *subject* to the will of another.
Herehere, bound, held in bondage.
Ware, to adhere, adherent.
Mōkai, for (to) eat.
Taurekareka, to embody satisfaction, a pleasant tie, captive.
Tūtū-ā, to attend commands.

All of these terms, or verbal expressions, from which the noun, slave, is derived, demonstrate the inaccuracy of Mr. Maunsell's statement of the principles relating to verbs and substantives.

Of the prepositions he says (54):—

E, by (applied to the Agent, not to the instrument) is always fixed to the agent when a passive verb precedes; *e.g.,* (1) *Kua kainga e te kuri*: was devoured by the dog. Now *Kua* is the sign of the perfect tense, not that of the past "was": moreover *kainga* is a substantive, not a "passive" verb, neither does it mean "devoured."

E is the auxiliary verb "do" prefixed to nouns, pronouns, proper names, and substantives, when the leading verb is either active or passive, to indicate the "doer" of an action.

Correct reading:—
The dog has now eaten (it).
(2) *Kua kitea e Hone*: was seen by John.

Kua perfect tense, is again made to do duty for the past "was." *Kitea* means "found, discovered, traced, detected, solved"; not "seen."

For instance:—*Kua* **kitea** *ē Pou te waka*: Pou has now **found** the (missing) canoe.

Kua **kitea** *ē Tai te tikanga o te maka*: Tai has now **solved** the scheme of the puzzle.

Correct reading: *"Kua kitea e Hone."* John has now found (something). Unfortunately this, as many other

examples is such broken Maori, that we can only speculate as to whether John *found;* he may have traced, detected, or solved anything.

Again:—*Kua patua te ngaru e te ua*: The waves were beaten down by the rain.

Here for the third time (page 35), the perfect *kua* is used for the past or imperfect "were."

E as usual points to the doer.

Correct reading:—Rain has now beaten (tranquilised) the waves.

Again:—

"*Kangia e te ahi*: kindled upon by the fire." Here *kangia* is the passive form of *ka*, scorch. See his next example:—

"*Ngaunga e te ra*: scorching by the sun." *Ngaunga* is the substantive of *ngau*, bite; it has nothing whatever to do with "scorching," for which see previous example. *E* indicates the "doer."

Again:—

"*E kore e ahei te hapai e ahau*: The lifting cannot be accomplished by me, *i.e.*, "I cannot lift it."

Here *ahei* is made to do the work of a totally different term, that is, *taea*, the important difference in sense being that the speaker tells us that:—

"It will *not* do for me to lift (it); or, *I must not* lift (it).

Mr. Maunsell's translation would lead us to understand that the speaker declares, that he is, *owing to its weight or bulk*, "unable to lift it."

Passing on to *i*, he says:—

With:

Ki a haere atu ahau i *a koe*: Shall I go with you?

Correct reading:—

Am I to depart at thy instance? "I" does not mean "with."

Again:—

Ka riro mai i a au: will depart with me.

Of this translation, *three*, of the *four* words, are quite foreign to the context:—

"Will" indicates a tense, which *does not exist.*

"Depart" is diametrically opposed to *mai*, of the text.

Compare:—*Ka riro mai i a au te waka*: Then I obtain and bring hitherward the canoe.

Again:—

3. From: *I hea koe?* From whence do you (come)?

Correct reading:—Where were you? "From," is neither expressed nor implied.

Again:—

4. To: *I a au tenei kainga*: This is my farm (or possession).

Here *i*, the sign of the past tense, by Mr. Maunsell is entirely ignored. The correct reading is:—I had this home (formerly).

Again:—

Kahore he maripi i a au: There is no knife with me.

Correct readings:—I have not had a knife. I did not have a knife.

(Note:—The "To" of these subjects, can neither be discovered in the *original*, nor in the writer's *translations*.)

Continuing he says:—

Under this head (*i.e., i*) may be classed some instances that cannot well be reduced to any of the above rules:—

E hara koe i te rangatira noku: You are not my master.

Correct reading:—You are not it, the master of me. In such cases *i* largely assumes the office of *ia*, the pronoun of the neuter gender. Can anything be more simple or to the point than this?

Again *ki*, with (denotes the instrument), *e.g.*:—

Patua ki te rakau: beaten with a stick.

Here 'beaten" assumes a tense, which does not exist in the text, moreover *te* is the definite article the, not the indefinite "a."

Let us translate the *translation* back, *into its true* equivalents: *I patua me he rakau*; and now give the exact meanings in English: Beaten *as if it were a* stick.

Let us now put his English into a line with the original text, thus: Beat with the stick; put this into exact Maori: *Patua me te rakau*, and present the exact Maori meaning and sense of this in English thus: Beat, *together with* the stick.

Tried by these simple rules, which include the assistance of *me*, our direct form of *with*, we find the whole thing to be radically wrong.

Correct reading:—*Patua ki te rakau*: *beat to against the stick; to the stick*, beat.

The Maori does not use the expression "beat with a stick." As we have just seen, when the Maori equivalents of these terms are joined in a sentence, and re-translated, they convey an entirely different meaning from that. The reason for this is that *ki*, "to," preserves its true character of "towards," and "against," which is quite in accordance with the requirements of Maori idiom.

Thus the sentence—*I akina ki te kuri—te kowhatu*: (The stone was cast to (against) the dog), has the same meaning as *I akina ki te kowhatu te kuri*.

The word with, finds a place in such sentences, only as *a translator's expedient*. Translators' expedients, however, are not calculated to properly define *first principles of grammar*. What the student requires are meanings based upon the root-ideas of words, so far as ascertainable.

Continuing the discussion of "with" he says:—

E kore e ora **ki** *tena*: will not be satisfied **with** that quantity (of food).

Correct reading:—That is not sufficient to satisfy (hunger.)

Again:—

E kore e oti **ki** *tena*: will not be completed with that.

Correct reading:—That (quantity of material is not sufficient to complete (the work in hand.)

He goes on:—

"It should, however, be noticed that *ki* is sometimes found in other uses of the word *with*, in which no instrumentality is designed, *e.g.*,

"*Taku mahinga* **ki** *a koe*: my working with **you**, *i.e.*, my work in your service."

Correct reading:—My working **unto** you.

Again:—

E riri ana **ki** *a koe*: is angry **with** you.

Correct reading:—is angering **unto** you.

He continues:—

This last example, however, might perhaps be most correctly translated *at*, as in the following:—

E titiro mai ana **ki** *a koe*: is looking **at** you.

Correct reading: (He) is looking hitherward, unto you.

Having given further erroneous examples, he concludes by presenting "a few" which he declares to be "difficult to reduce to rule." The first example will serve to illustrate all:—

"*E noho ana koe ki te kai mau?* Are you staying from food?

Correct reading: Are you abstaining, to the food for yourself."

By the proper use of "to," "unto," and "in reference to" the student will readily gather the meanings of the phrases containing the alleged difficulties.

Again:—

Ko, at.

Ko *reira noho ai*: **at** that place stop.

As this sentence stands, *ko* means "is to" not "at." The phrase, however is sadly imperfect; it requires the inclusion of one, or more persons, to complete the sense: *e.g.*

Ko reira a ia noho ai: He is to stay there.

Again:—

"*Ko reira korero ai*: Then speak."

Corrected:—*Ko reira* **ratou** *kōrero ai*: They are to speak there.

Compare his version with—*Ka korero*: then speak.

Ka korero ai koe: You may then speak; or the imperiously defiant, *Tēnā kōrero*: Now then! speak!

Having thus erred with *ko*, our verb substantive, he proceeds thus (101):—

"The student has already seen that Maori is defective in particles of *illation, comparison,* and *copulation.* The want of a verb substantive, which is so useful as a *copula* in other languages, will often, where accuracy is desired, cause both clumsiness and obscurity of construction."

No statement could be more misleading than this, "Here we have in Maori an abundance of particles, which serve to clearly define all shades of thought, and also to illustrate the similarity or difference existing, to the most minute detail, in observed phenomena; and a verb substantive *par excellence.*"

He says (23):—

Note:—Comparison in Maori, is formed by *periphrasis,* for which *vide* Syntax.

Premising, for the benefit of the uninitiated, that periphrasis is to go roundabout in expressing an idea, we will consult this "Syntax," remarking as we pass along that the following forms of comparison are absolute:—

Positive.	Comparative.	Superlative.
Pai, good	*Pai ake,* better	*Tino pai,* best
Mua, fore	*Mua atu,* former	*Tō mua,* foremost
Iti, little	*Iti iho,* less	*Tino iti,* least

(See *ake,* upward, and *iho,* downward.)

We now reach the "Syntax" (page 119), and note the leading explanatory clauses, and examples hereon, *seriatim*:—

The comparative degree is denoted in various ways in Maori:—

(*a*) The first, and most common, is similar to that adopted in the Hebrew, viz.:—by putting the preposition *i* (from) after the adjective, *e.g., e kaha ana a Hone i a Pita*: John is stronger than Peter.

Remarks:—The "Preposition" *i* (from) as has been demonstrated, is, instead of "from," the sign of the imperfect past tense, signifying *were,* had, did. The foregoing hybrid example is noticeably encumbered with *e..ana,* the twin signs of *present progressive action.* When this tense rules the sentence, as in the present case, the verb which they embrace, if correctly translated, will in every reasonable instance include the terminal-*ing.* The form of the text is inadmissible, but, such as it is, it reads that "John is strong*ing* than Peter."

(*b*) Sometimes there is joined to the adjective some adverb of intensity, *e.g., e kaha rawa ana a Hone i a Pita*: John is much stronger, etc.

Read:—John is *very* strong*ing* than Peter.

(*c*) Sometimes it is denoted by the adjectives *ngari* and *Rangi,* the verb following in epanorthosis: *e.g., e ngari a Hone i a Pita,* e kaha ana (Untranslated).

Of these bad examples, the last is probably the worst. What Mr. Maunsell intended to show, is presumably that,

"John is stronger than Peter." In order to express this correctly we say: *Kaha ake a Hone i a Pita.* If John is ever so much stronger we should say: *Kaha kē a Hone i ā Pita.*

(*d*) Sometimes, the comparative is denoted by some approbatory, and the positive by some disapprobatory term, *e.g., e* pai *ana tenei paraikete, e* kino *ana tera*: This blanket is good, that is bad.

In this fresh subject, we again notice, *e-ana,* in the leading position; and that the final *tera* "the other," is translated "that." (Note page 88 where *ena* is translated "the other.")

Compare with:—*He paraikete pai tēnei, he mea kino tēnā*: This is a good blanket, that is a bad one.

As Mr. Maunsell's remaining examples are largely *scriptural translations,* which, it will be readily granted, is rather an uncommon mode of presenting *genuine Maori examples* either of comparison, or of anything else, we may now turn to his teachings upon:—

The superlative degree. Maori has no direct form to mark the superlative, but expresses it by various circumlocutions· (*a*) by the definite article prefixed, with or without some word of intensity; e.g., *Ko au te kaumatua*: I am the eldest son.

Remarks:—The context does not admit of a "son" of any kind. If the article *te,* is compelled to carry, *as he represents,* the whole burden of the sentence, it will resolve into the negative *te,* and reverse the meaning, whatever that may be, of the example. For instance, the text with the ordinary form of article reads: I am the old man If *te* be given the importance and the necessary accent which Mr. Maunsell suggests, the meaning would be: As for me, it is impossible for me to become an old man.

Compare, however, with the proper forms:—

Ko au te tama mātāmua: I am the first-born son.

Ko au tō mātou tuakana: I am our family's senior (by birth).

Ko au te tama kaumātua: I am the eldest son.

In excluding the *son* from his example, Mr. Maunsell deprives the thing of its whole force; a force which he unwittingly imagined could be secured by relegating foreign work to the unassuming definite article *te.*

Again:—

"*Ko te tino nohinohi rawa tēnā*: That is the least."

Correct reading:—Verily that will *be. too* small.

Again:—

"*Ko te nui tenei o nga rakau katoa*: This is the largest (lit. the large one) of all the trees."

As already explained, the definite article will not bear such undue pressure, without adopting the negative.

Correct reading:—This is the uniform *size* of all the trees. Neither comparison, nor degree, is expressed or implied.

Let us turn to Mr. Maunsell's remarks touching "the want of a verb substantive."

Mehemea ko Pōroa: If it be Pōroa. *Ko ia*: It is (he).

Ko wai hei hāere? Who is to go?

Ko au: I am.

Ko wai he hoa mōou: Who is to be a companion for you?

Ko koe, Ko ia au i hāere mai ai: You are, that is why I came along.

Nā wai tēnā i whakarite: Who arranged that? etc., etc.

Ko *wai tēnā*: Who is that?

Ko *au*: It is I.

Ko *koe, ā* **ko** *wai koe*: It is you, and who are you?

Ko *au rā,* **ko** *rangi*: I am rangi, to be sure.

Ko *wai rawa rā ia!* Who ever can it be! (sotto voce).

Ko *rangi aha koe*: What rangi are you?

Ko *rangikura au tama a Te Rangihāeata*: I am Rangikura, son of Te Rangihāeata.

E tama! ē tama! he aha koe tē kī wawe mai ai: O Son! O son! why did you not say so before, etc., etc.

(Compare, *ko wai tēnei?* with *Nā wai tenei?*).

The language abounds with these and similar forms of usage of the verb substantive. Furthermore *ko* is "To speak," which is synonymous with "To be."

Each example ought, in a technical work, to contain in itself whatever is necessary to make it intelligible, but Mr. Maunsell constantly leaves the reader to draw whatever conclusions he may please.

He does not seem to be aware that there must of necessity be a limit to the various meanings of a word. For instance, in at least four different places he uses the expression:—"*He kino te tutu*: Disobedience is sinful." Now the radical meanings of *kino* are: bad, objectionable; those of *tutu*: mischievousness, meddlesomeness. These meanings they convey to the Maori, in the above quoted sentence, *and not* the meanings which Mr. Maunsell gives to them.

Te rongo, is disobedience, its literal meaning being, (one) who will not hearken to instruction.

Turi: also, is *disobedience*, and *obstinacy*. It means literally, (one) who turns a deaf ear to instructions.

Hē is "wrong"; it also implies "vice." (See *To-he*: "to persist" in wrong-doing).

Hara is "crime, guilt."

And so on to finer distinctions, for the Maori had both a moral and a physical world.

Not to defraud Mr. Maunsell of due praise, it must be allowed that his observations on the Numerals (part I.) are in the main just.

To those who know me I need offer no explanation for these critical notes; to those who do not I will at once own that I am quite aware, that criticism which apparently concurs with interest, is likely to be suspected, and liable to misconception. But I am solely concerned with the sweeping away of error, and I trust that these notes will be found, upon reference to the Grammar, to be fully justified.

My reason too is fully convinced of their truth and usefulness as a guide to those who wish to be accurate regarding

THE MAORI TONGUE.

Could we but use thee, as thou canst appear,
In all thy parts so excellently clear;
Tuned to her tender accents, sadness tell,
And stir the scornful note to passion's swell:
To rhythmic measure happiest songs unite,
And climb—nor fear to fall—to rapturous heights.
In aphorism apt, and brightly terse,
Strong and harmonious in resounding verse.

Let no one charge me with having crushed moths with a club, neither complacently assert that some of the matters treated of are mere trifles. It is by painstaking and judicious attention to trifles that perfection is slowly attained, and perfection is admittedly no trifle.

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